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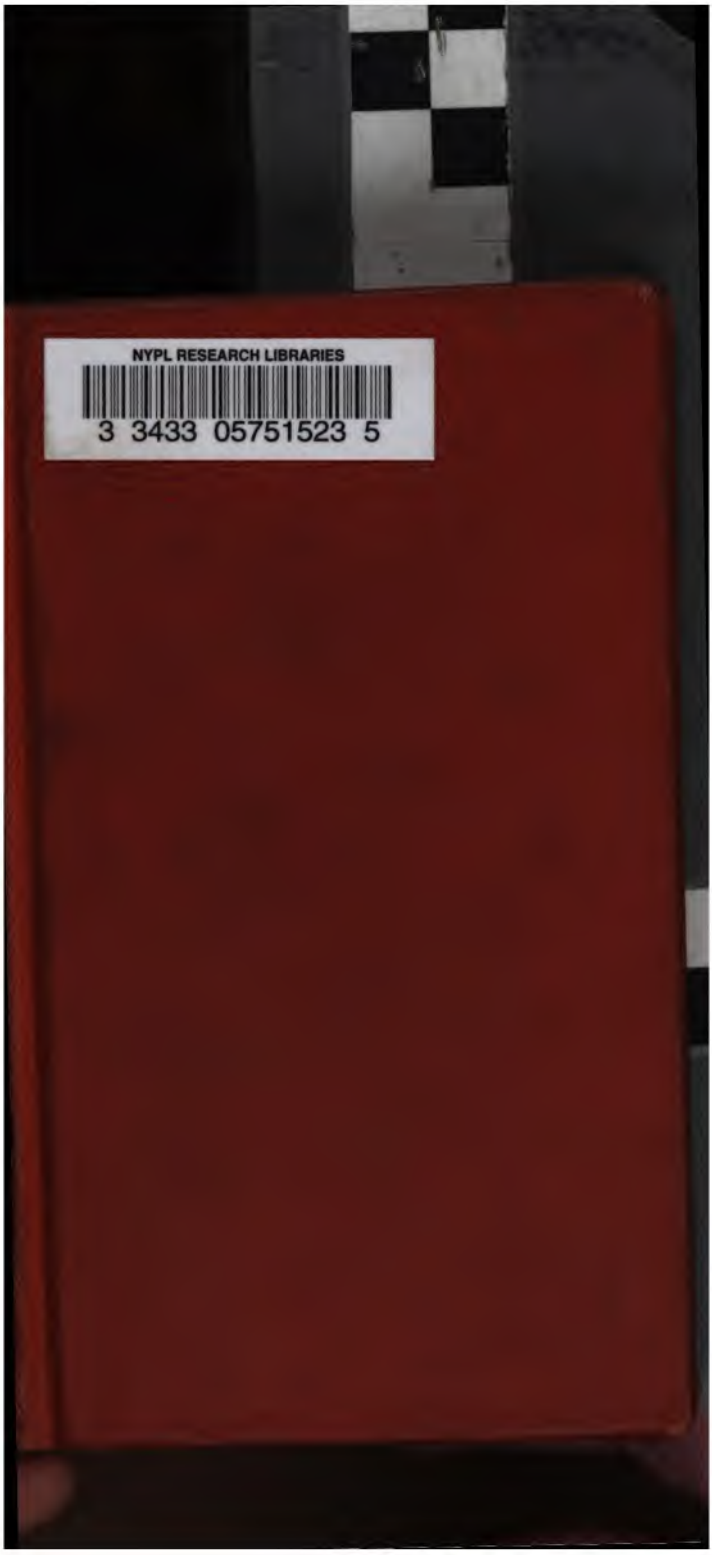
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THE

POETICAL WORKS

OF

JOHN MILTON.

WITH THE LIFE OF THE AUTHOR

IN THREE VOLUMES.

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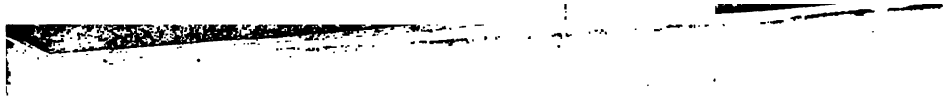


THE

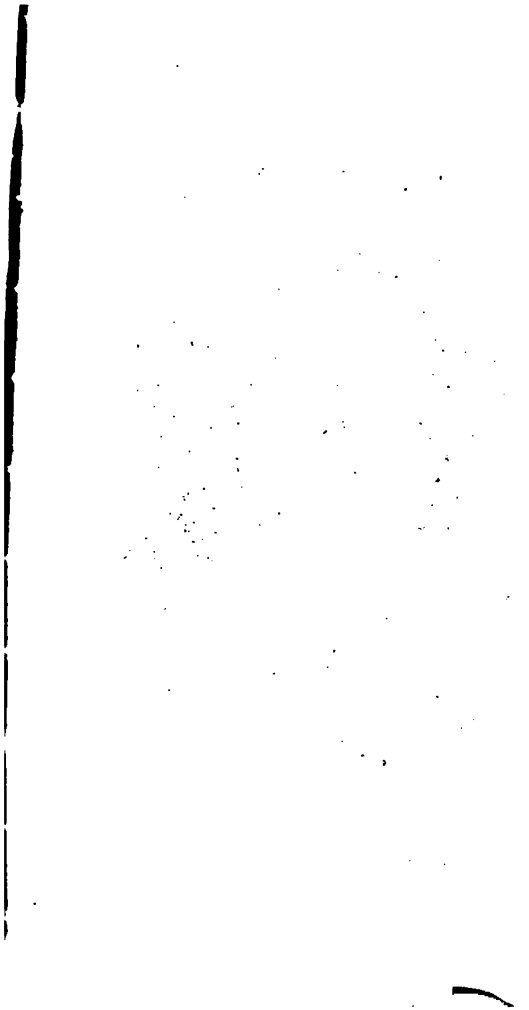
EIGHTH BOOK

OF

PARADISE LOST.

ARGUMENT.

Adam inquires concerning celestial motions; is doub
answered, and exhorted to search rather things more u
of knowledge: Adam assents; and, still desirous to c
Raphael, relates to him what he remembered since hi
creation; his placing in Paradise; his talk with Go
cerning solitude and fit society; his first meeting and
tials with Eve; his discourse with the angel thereu
who after admonitions repeated, departs.



FORBES' EDIT.
BOOK VIII.

PARADISE LOST.

BOOK VIII.

gel ended, and in Adam's ear
ning left his voice, that he awhile
: him still speaking, still stood fix'd to hear;
; new wak'd, thus gratefully reply'd.
at thanks sufficient, or what recompense
ave I to render thee, divine
n, who thus largely hast allay'd
st-I had of knowledge, and vouchsaf'd
endly condescension to relate
else by me unsearchable; now heard
onder, but delight, and as is due,
ory attributed to the high
? something yet of doubt remains,
only thy solution can resolve.
behold this goodly frame, this world
'n and Earth consisting, and compute
agnitudes, this earth a spot, a grain,
, with the firmament compar'd
her number'd stars, that seem to roll
ncomprehensible (for such
istance argues, and their swift return
) merely to officiate light
his opacous earth, this punctual spot,
; and night, in all their vast survey
besides; reasoning I oft admire,
ature wise and frugal could commit
superfluous, with superfluous hand
nobler bodies to create,

Greater so manifold, to this one use,
For ought appears, and on their orbs impose
Such restless revolution day by day
Repeated; while the sedentary earth,
That better might with far less compass move,
Serv'd by more noble than herself, attains
Her end without least motion, and receives,
As tribute, such a sumless journey brought
Of incorporeal speed, her warmth and light;
Speed, to describe whose swiftness number fails."
So spake our sire, and by his count'nance seem'd
Entring on studious thoughts abstruse; which Eve
Perceiving, where she sat retir'd in sight,
With lowliness majestic from her seat,
And grace that won who saw to wish her stay,
Rose, and went forth among her fruits and flowers,
To visit how they prosper'd, bud and bloom,
Her nursery; they at her coming sprung,
And, touch'd by her fair tendence, gladlier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high: such pleasure she reserv'd,
Adam relating, she sole auditress;
Her husband the relator she preferr'd
Before the angel, and of him to ask
Chose rather; he, she knew, would intermix
Grateful digressions, and solve high dispute
With conjugal caresses; from his lip
Not words alone pleas'd her. O! when meet now
Such pairs, in love and mutual honour join'd?
With goddess-like demeanour forth she went,
Not unattended; for on her, as queen,
A pomp of winning graces waited still,

And from about her shot darts of desire
Into all eyes to wish her still in sight.
And Raphael now, to Adam's doubt propos'd,
Benevolent and facile thus reply'd.
" To ask or search, I blame thee not ; for Heav'n
Is as the book of God before thee set,
Wherein to read his wondrous works, and learn
His seasons, hours, or days, or months, or years ;
This to attain, whether Heav'n move or Earth
Imports not, if thou reckon right ; the rest
From man or angel the great Architect
Did wisely to conceal, and not divulge
His secrets to be scann'd by them who ought
Rather admire ; or, if they list to try
Conjecture, he his fabric of the Heav'ns
Hath left to their disputes, perhaps to move
His laughter at their quaint opinions wide
Hereafter, when they come to model Heav'n
And calculate the stars, how they will wield
The mighty frame ; how build, unbuild, contrive
To save appearances ; how gird the sphere
With centric and eccentric scribbled o'er,
Cycle and epicycle, orb in orb :
Already by thy reasoning this I guess,
Who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less not bright, nor Heav'n such journeys run,
Earth sitting still, when she alone receives
The benefit : consider first, that great
Or bright infers not excellence : the earth,
Though, in comparison of Heav'n so small,
Not glist'ring, may of solid good contain
More plenty than the sun that barren shines,

Whose virtue on itself works no effect,
But in the fruitful earth; there first receiv'd
His beams, unactive else, their vigour find.
Yet not to earth are those bright luminaries
Officious; but to thee, earth's habitant.
And for the Heav'n's wide circuit, let it speak
The Maker's high magnificence, who built
So spacious, and his line stretch'd out so far;
That man may know he dwells not in his own;
An edifice too large for him to fill,
Lodg'd in a small partition; and the rest
Ordain'd for uses to his Lord best known.
The swiftness of those circles attribute,
Though numberless, to his omnipotence,
That to corporeal substances could add
Speed almost spiritual: me thou thinkest not slow,
Who since the morning hour set out from Heav'n
Where God resides, and ere mid-day arriv'd
In Eden; distance inexpressible
By numbers that have name. But this I urge,
Admitting motion in the Heav'ns, to show
Invalid that which thee to doubt it mov'd;
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on earth.
God, to remove his ways from human sense,
Plac'd Heav'n from Earth so far, that earthly sight,
If it presume, might err in things too high,
And no advantage gain. What if the sun
Be centre to the world; and other stars,
By his attractive virtue and their own
Incited, dance about him various rounds?
Their wand'ring course now high, now low, then hid,
Progressive, retrograde, or standing still,

thou seest; and what if sev'nth to these
anet earth, so stedfast though she seem,
ibly three different motions move?
else to several spheres thou must ascribe,
contrary with thwart obliquities;
e the sun his labour, and that swift
·nal and diurnal rhomb suppos'd,
ıle else above all stars, the wheel
r and night; which needs not thy belief,
:h, industrious of herself, fetch day
ling east, and with her part averse
he sun's beam meet night, her other part
ıminous by his ray. What if that light,
·om her through the wide transpicuous air,
: terrestrial moon be as a star
ıt'ning her by day, as she by night
arth? reciprocal, if land be there,
and inhabitants: her spots thou seest
ıuds, and clouds may rain, and rain produce
in her soften'd soil, for some to eat
ed there; and other suns perhaps,
:heir attendant moons, thou wilt descry
ıunicating male and female light,
ı two great sexes animate the world,
in each orb perhaps with some that live.
ch vast room in nature unpossess'd
ing soul, desert and desolate,
o shine, yet scarce to contribute
orb a glimpse of light, convey'd so far
to this habitable, which returns
back to them, is obvious to dispute.
hether thus these things, or whether not,
ıer *the sun, predominant in Heav'n,*

Rise on the earth, or earth rise on the sun;
He from the east his flaming road begin,
Or she from west her silent course advance,
With inoffensive pace that spinning sleeps
On her soft axle, while she paces even,
And bears thee soft with the smooth air along;
Solicit not thy thoughts with matters hid;
Leave them to God above, him serve and fear;
Of other creatures, as him pleases best,
Wherever plac'd, let him dispose; joy thou
In what he gives to thee, this Paradise
And thy fair Eve; Heav'n is for thee too high
To know what passes there; be lowly wise:
Think only what concerns thee and thy being:
Dream not of other worlds, what creatures there
Live, in what state, condition, or degree;
Contented that thus far hath been reveal'd
Not of Earth only, but of highest Heav'n."

To whom thus Adam, clear'd of doubt, reply'd.
"How fully hast thou satisfy'd me, pure
Intelligence of Heav'n, angel serene!
And, freed from intricacies, taught to live,
The easiest way; nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares,
And not molest us, unless we ourselves
Seek them with wand'ring thoughts, and notions vain.
But apt the mind her fancy is to rove
Uncheck'd, and of her roving is no end;
Till warn'd, or by experience taught, she learn
That not to know at large of things remote
From use, obscure and subtle; but, to know
That which before us lies in daily life,

me wisdom; what is more, is fume,
ness, or fond impertinence;
ers us in things that most concern
'd, unprepar'd, and still to seek.
from this high pitch let us descend
light, and speak of things at hand
vhence, haply, mention may arise
ning not unseasonable to ask,
nce, and thy wonted favour, deign'd.
ve heard relating what was done
nemembrance: now, hear me relate
which perhaps thou hast not heard;
s yet not spent; till then thou seest
ly to detain thee I devise;
hee to hear while I relate;
ere it not in hope of thy reply:
e I sit with thee, I seem in Heav'n;
ter thy discourse is to my ear
ts of palm-tree pleasantest to thirst
ger both, from labour, at the hour
repast; they satiate, and soon fill
leasant; but thy words with grace divine
ring to their sweetness no satiety."
m thus Raphael answer'd heav'nly meek.
thy lips ungraceful, sire of men,
ie ineloquent; for God on thee
ly his gifts hath also pour'd
id outward both, his image fair:
, or mute, all comeliness and grace
ee; and each word, each motion, forms;
ink we in Heav'n of thee on Earth
ir fellow-servant, and inquire
o the ways of God with man:

For God, we see, hath honour'd thee, and set
On man his equal love: say therefore on;
For I that day was absent, as befel,
Bound on a voyage uncouth and obscure,
Far on excursion tow'ard the gates of Hell;
Squar'd in full legion (such command we hand)
To see that none thence issued forth a spy,
Or enemy, while God was in his work;
Lest he incens'd at such eruption bold,
Destruction with creation might have mix'd.
Not that they durst without his leave attempt,
But us he sends upon his high behests
For state, as Sov'reign King; and to inure
Our prompt obedience. Fast we found, fast shut
The dismal gates, and barricado'd strong;
But long ere our approaching heard within
Noise, other than the sound of dance or song,
Torment, and loud lament, and furious rage.
Glad we return'd up to the coasts of light
Ere sabbath evening: so we had in charge.
But thy relation now; for I attend,
Pleas'd with thy words no less than thou with mine."
So spake the god-like pow'r, and thus our sire.
"For man to tell how human life began
Is hard; for who himself beginning knew?
Desire with thee still longer to converse
Induc'd me. As new wak'd from soundest sleep,
Soft on the flow'ry herb I found me laid
In balmy sweat, which with his beams the sun
Soon dry'd, and on the reeking moisture fed.
Straight toward Heav'n my wond'ring eyes I turn'd,
And gaz'd awhile the ample sky; till rais'd
By quick instinctive motion, up I sprung,

rward endeavouring, and upright
my feet; about me round I saw
', and shady woods, and sunny plains,
id lapse of murm'ring streams; by these,
s that liv'd and mov'd, and walk'd, or flew;
the branches warbling; all things smil'd;
grance and with joy my heart o'erflow'd.
then perus'd, and limb by limb
, and sometimes went, and sometimes ran
ple joints, as lively vigour led:
I was, or where, or from what cause,
it; to speak I try'd, and forthwith spake;
ue obey'd, and readily could name
r I saw. 'Thou Sun,' said I, 'fair light,
u enlightened Earth, so fresh and gay,
, and dales, ye rivers, woods, and plains,
hat live and move, fair creatures tell,
'e saw, how came I thus, how here?
ıyself; by some great Maker then,
ness and in pow'r pre-eminent;
how may I know him, how adore,
hom I have that thus I move and live,
l that I am happier than I know.'
ius I call'd, and stray'd I knew not whither,
hence I first drew air, and first beheld
)py light, when answer none return'd,
een shady bank, profuse of flowers,
I sat me down: there gentle sleep
ınd me, and with soft oppression seiz'd
ised sense, untroubled, though I thought
'as passing to my former state
le, and forthwith to dissolve:
iddenly stood at my head a dream,

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branches warbling; all things smil'd;
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to speak I try'd, and forthwith spake;
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d dales, ye rivers, woods, and plains,
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aw, how came I thus, how here?
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t me down: there gentle sleep
me, and with soft oppression seiz'd
l sense, untroubled, though I thought
passing to my former state
and forthwith to dissolve:
only stood at my head a dream,

Whose inward apparition gently mov'd
My fancy to believe I yet had being,
And liv'd: one came, methought, of shape divine,
And said, 'Thy mansion wants thee, Adam rise,
First man, of men innumerable ordain'd
First father; call'd by thee, I come thy guide
To the garden of bliss, thy seat prepar'd.'
So saying, by the hand he took me rais'd,
And over fields and waters, as in air
Smooth sliding without step, last led me up
A woody mountain; whose high top was plain,
A circuit wide, enclos'd, with goodliest trees
Planted, with walks, and bow'rs; that what I saw
Of earth before scarce pleasant seem'd. Each tree
Loaden with fairest fruit, that hung to th' eye
Tempting, stirr'd in me sudden appetite
To pluck and eat: whereat I wak'd, and found
Before mine eyes all real, as the dream
Had lively shadow'd: here had new begun
My wand'ring, had not he, who was my guide
Up hither, from among the trees appear'd,
Presence divine. Rejoicing, but with awe,
In adoration at his feet I fell
Submiss: he rear'd me', and 'Whom thou sought'st I am
Said mildly, 'Author of all this thou seest
Above, or round about thee, or beneath.
This Paradise I give thee, count it thine
To till and keep, and of the fruit to eat:
Of every tree that in the garden grows
Eat freely with glad heart: fear here no dearth;
But of the tree whose operation brings
Knowledge of good and ill, which I have set
The pledge of thy obedience and thy faith,

garden by the tree of life,
r what I warn thee, shun to taste,
the bitter consequence: for know,
ıou eat'st thereof, my sole command
s'd, inevitably thou shalt die,
day mortal, and this happy state
, expell'd from hence into a world
ıd sorrow.' Sternly he pronounc'd
interdiction, which resounds
ful in mine ear, though in my choice
ur; but soon his clear aspéct
and gracious purpose thus renew'd.
these fair bounds, but all the earth
ıd to thy race I give; as lords
and all things that therein live,
sea, or air. beast, fish, and fowl.
hereof each bird and beast behold
r kinds; I bring them to receive
their names, and pay thee feälty
subjection; understand the same
thin their wat'ry residence,
summon'd, since they cannot change
nent, to draw the thinner air.'
spake, each bird and beast behold
ing two and two; these cow'ring low
dishment; each bird stoop'd on his wing.
ıem, as they pass'd, and understood
ıre, with such knowledge God endued
ı apprehension: but in these
ıt what methought I wanted still;
heav'nly vision thus presum'd.
y what name, for thou above all these,
nkind, or ought than mankind higher,

Surpassest far my naming; how may I
Adore thee, Author of this universe,
And all this good to man? for whose well being
So amply, and with hands so liberal,
Thou hast provided all things; but with me
I see not who partakes. In solitude
What happiness, who can enjoy alone,
Or all enjoying, what contentment find?'
Thus I presumptuous; and the vision bright,
As with a smile more brighten'd, thus reply'd.
" 'What call'st thou solitude? is not the earth
With various living creatures, and the air
Replenish'd, and all these at thy command
To come and play before thee? know'st thou not
Their language and their ways? they also know,
And reason not contemptibly; with these
Find pastime, and bear rule; thy realm is large.'
So spake the universal Lord, and seem'd
So ordering. I, with leave of speech implor'd,
And humble deprecation, thus reply'd.
" 'Let not my words offend thee, heav'nly Pow'r,
My Maker, be propitious while I speak.
Hast thou not made me here thy substitute,
And these inferior far beneath me set?
Among unequals what society
Can sort, what harmony, or true delight?
Which must be mutual, in proportion due
Giv'n and receiv'd; but in disparity
The one intense, the other still remiss
Cannot well suit with either, but soon prove
Tedious alike: of fellowship I speak
Such as I seek, fit to participate
All rational delight, wherein the brute

uman consort; they rejoice
heir kind, lion with lioness;
ı in pairs thou hast combin'd;
ın bird with beast, or fish with fowl
/erse, nor with the ox the ape;
can man with beast, and least of all.'
› th' Almighty answer'd, not displeas'd.
l subtle happiness, I see,
ıelf proposest, in the choice
iates, Adam! and wilt taste
though in pleasure, solitary.
ıt thou then of me, and this my state?
ee sufficiently possess'd
s, or not? who am alone
rnity, for none I know
e or like, equal much less.
then with whom to hold convérse,
ıe creatures which I made, and those
ior, infinite descents
ıt other creatures are to thee?'
'd; I lowly answer'd. 'To attain
and depth of thy eternal ways
houghts come short, Supreme of things!
self art perfect, and in thee
nce found; not so is man,
:e; the cause of his desire
ıtion with his like to help,
s defects. No need that thou
ıpagate, already infinite;
h all numbers absolute, though one;
number is to manifest
nperfection, and beget
ike, *his image* multiply'd,

In unity defective, which requires
Collateral love, and dearest amity.
Thou in thy secrecy although alone,
Best with thyself accompanied, seek'st not
Social communication; yet so pleas'd,
Canst raise thy creature to what height thou wilt
Of union or communion, deify'd;
I, by conversing cannot these erect
From prone, nor in their ways complacence find.'
Thus I emboldened spake, and freedom us'd
Permissive, and acceptance found; which gain'd
This answer from the gracious voice divine.
" ' Thus far to try thee, Adam, I was pleas'd,
And find thee knowing not of beasts alone,
Which thou hast rightly nam'd, but of thyself;
Expressing well the spirit within thee free,
My image, not imparted to the brute;
Whose fellowship therefore unmeet for thee
Good reason was thou freely shouldst dislike;
And be so minded still; I, ere thou spak'st,
Knew it not good for man to be alone;
And no such company as then thou saw'st
Intended thee; for trial only brought,
To see how thou couldst judge of fit and meet:
What next I bring shall please thee, be assur'd,
Thy likeness, thy fit help, thy other self,
Thy wish exactly to thy heart's desire.'
" He ended, or I heard no more; for now
My earthly by his heavenly overpower'd,
Which it had long stood under, strain'd to th' height
In that celestial colloquy sublime,
As with an object that excels the sense
Dazzled and spent, sunk down, and sought repair

:p, which instantly fell on me, call'd
ture as in aid, and clos'd mine eyes.
eyes he clos'd, but open left the cell
icy, my internal sight; by which
ict as in a trance, methought I saw,
;h sleeping, where I lay, and saw the shape
lorious before whom awake I stood;
tooping open'd my left side, and took
thence a rib, with cordial spirits warm,
fe-blood streaming fresh; wide was the wound,
ddenly with flesh fill'd up and heal'd:
b he form'd and fashion'd with his hands;
his forming hands a creature grew,
ke, but different sex; so lovely fair,
what seem'd fair in all the world, seem'd now
or in her summ'd up, in her contain'd,
n her looks; which from that time infus'd
ness into my heart, unfelt before,
nto all things from her air inspir'd
)i'rit of love and amorous delight.
isappear'd, and left me dark; I wak'd
d her, or for ever to deplore
ss, and other pleasures all abjure:
out of hope, behold her, not far off,
us I saw her in my dream, adorn'd
what all Earth or Heaven could bestow
.ke her amiable: on she came,
y her heav'nly Maker, though unseen,
·uided by his voice; nor uninform'd
)tial sanctity, and marriage rites:
was in all her steps, Heav'n in her eye,
ry gesture, dignity and love.
joy'd, could not forbear aloud.

"'This turn hath made amends; thou hast fulfill'd
Thy words, Creator bounteous and benign,
Giver of all things fair! but fairest this
Of all thy gifts! nor enviest. I now see
Bone of my bone, flesh of my flesh, myself
Before me; woman is her name, of man
Extracted; for this cause he shall forego
Father and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul.'
"She heard me thus; and though divinely brought,
Yet innocence and virgin modesty,
Her virtue, and the conscience of her worth,
That would be woo'd, and not unsought be won,
Not obvious, not obtrusive, but retir'd,
The more desireable; or, to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that seeing me, she turn'd;
I follow'd her; she what was honour knew,
And with obsequious majesty approv'd
My pleaded reason. To the nuptial bower
I led her blushing like the morn: all Heav'n,
And happy constellations, on that hour
Shed their selectest influence: the earth
Gave sign of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whisper'd it to the woods, and from their wings
Flung rose, flung odours from the spicy shrub,
Disporting, till the amorous bird of night
Sung spousal, and bid haste the evening star
On his hill top, to light the bridal lamp.
"Thus have I told thee all my state, and brought
My story to the sum of earthly bliss
Which I enjoy; and must confess to find

In all things else delight indeed, but such
As us'd or not, works in the mind no change,
Nor vehement desire; these delicacies
I mean of taste, sight, smell, herbs, fruits, and flowers,
Walks, and the melody of birds; but here
Far otherwise, transported I behold,
Transported touch; here passion first I felt,
Commotion strange! in all enjoyments else
Superior and unmov'd; here only weak
Against the charm of beauty's pow'rful glance.
Or nature fail'd in me, and left some part
Not proof enough such object to sustain;
Or from my side subducting, took perhaps
More than enough; at least on her bestow'd
Too much of ornament, in outward show
Elaborate, of inward less exact.
For well I understand in the prime end
Of nature her th' inferior, in the mind
And inward faculties, which most excel;
In outward also her resembling less
His image who made both, and less expressing
The character of that dominion given
O'er other creatures; yet when I approach
Her loveliness, so absolute she seems
And in herself complete, so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best;
All higher knowledge in her presence falls
Degraded; wisdom in discourse with her
Loses discount'nanc'd, and like folly shows;
Authority and reason on her wait,
As one intended first, not after made
Occasionally; *and, to consummate all,*

Greatness of mind, and nobleness, their seat
Build in her loveliest, and create an awe
About her, as a guard angelic plac'd."
To whom the angel with contracted brow.
"Accuse not nature, she hath done her part;
Do thou but thine; and be not diffident
Of wisdom; she deserts thee not, if thou
Dismiss not her, when most thou need'st her nigh,
By attributing overmuch to things
Less excellent, as thou thyself perceiv'st.
For, what admir'st thou, what transports thee so,
An outside? fair no doubt, and worthy well
Thy cherishing, thy honouring, and thy love,
Not thy subjection: weigh with her thyself;
Then value: oft-times nothing profits more
Than self-esteem, grounded on just and right
Well manag'd; of that skill the more thou know'st,
The more she will acknowledge thee her head,
And to realities yield all her shows:
Made so adorn for thy delight the more,
So awful, that with honour thou may'st love
Thy mate, who sees when thou art seen least wise
But if the sense of touch, whereby mankind
Is propagated, seem such dear delight
Beyond all other, think the same vouchsaf'd
To cattle and each beast; which would not be
To them made common and divulg'd, if ought
Therein enjoy'd were worthy to subdue
The soul of man, or passion in him move.
What high'er in her society thou find'st
Attractive, human, rational, love still;
In loving thou dost well, in passion not,
Wherein true love consists not: love refines

hts, and heart enlarges; hath his seat
and is judicious; is the scale
to heav'nly love thou may'st ascend,
n carnal pleasure; for which cause
e beasts no mate for thee was found."
m thus, half abash'd, Adam reply'd.
her outside form'd so fair, nor ought
tion common to all kinds
igher of the genial bed by far,
mysterious reverence I deem)
lelights me, as those graceful acts,
sand decencies that daily flow
er words and actions mixed with love
compliance, which declare unfeign'd
ind, or in us both one soul;
o behold in wedded pair
ful than harmonious sound to th' ear.
subject not; I to thee disclose
rd thence I feel, not therefore foil'd,
with various objects, from the sense
representing; yet, still free,
e best, and follow what I approve.
u blam'st me not, for love, thou say'st,
Heav'n, is both the way and guide;
me then, if lawful what I ask;
e heav'nly spi'rits, and how their love
ey? by looks only?' or do they mix
, virtual or immediate touch?"
the angel with a smile that glow'd
sy red, love's proper hue,
"Let it suffice thee that thou know'st
and without love no happiness.
ure thou in the body enjoy'st

(And pure thou wert created) we enjoy
In eminence; and obstacle find none
Of membrane, joint, or limb, exclusive bars;
Easier than air with air, if spi'rits embrace,
Total they mix, union of pure with pure
Desiring; nor restrain'd conveyance need,
As flesh to mix with flesh, or soul with soul.
But I can now no more; the parting sun
Beyond the earth's green Cape and verdant isles
Hesperian sets, my signal to depart.
Be strong, live happy', and love! but, first of all,
Him, whom to love is to obey, and keep
His great command; take heed lest passion sway
Thy judgment to do ought, which else free will
Would not admit: thine, and of all thy sons,
The weal or woe in thee is plac'd; beware!
I in thy persevering shall rejoice,
And all the blest: to stand or fall
Free in thine own arbitrement it lies.
Perfect within, no outward aid require;
And all temptation to transgress repel."
So saying, he arose; whom Adam thus
Follow'd with benediction. "Since to part,
Go heav'nly guest, etherial messenger,
Sent from whose sov'reign goodness I adore!
Gentle to me, and affable hath been
Thy condescension, and shall be' honour'd ever
With grateful memory: thou to mankind
Be good and friendly still, and oft return!"
So parted they: the angel up to Heav'n
From the thick shade, and Adam to his bower.

END OF BOOK VIII.

THE

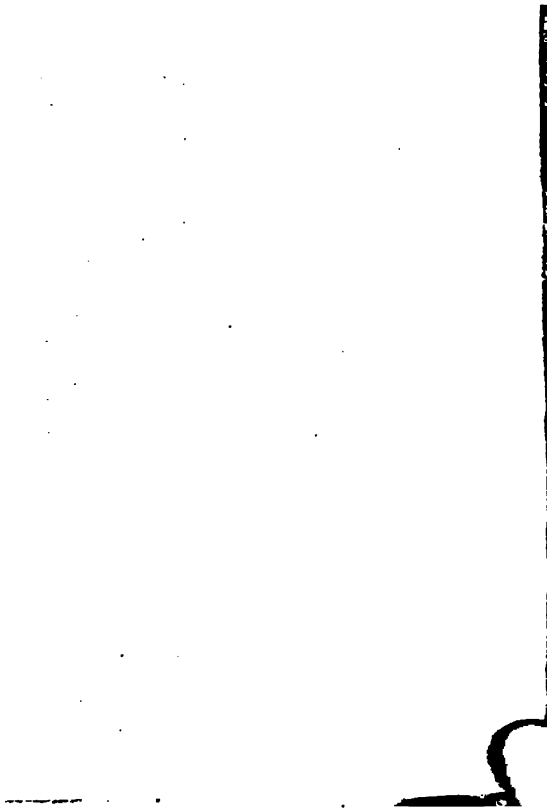
NINTH BOOK

OF

PARADISE LOST.

ARGUMENT.

Satan, having compassed the Earth, with meditated guile returns, as a mist, by night into Paradise; enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alleging the danger, lest that enemy, of whom they were forewarned, shoula attempt her found alone: Eve, loth to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: the serpent finds her alone; his subtle approach, first gazing, then speaking; with much flattery extolling Eve above all other creatures. Eve, wondering to hear the serpent speak, asks how he attained to human speech and such understanding not till now; the serpent answers, that by tasting of a certain tree in the garden he attained to both speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden: the serpent, now grown bolder, with many wiles and arguments, induces her at length to eat; she, pleased with the taste, deliberates awhile whether to impart thereof to Adam or not; at last brings him of the fruit; relates what persuaded her to eat thereof: Adam, at first amazed, but perceiving her lost, resolves, through vehemence of love, to perish with her; and, extenuating the trespass, eats also of the fruit: the effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.



FORBES' EDIT.
BOOK IX.

PARADISE LOST.

BOOK IX.

NO more of talk where God or angel guest
With man, as with his friend, familiar us'd
To sit indulgent, and with him partake
Rural repast; permitting him the while
Venial discourse unblam'd: I now must change
Those notes to tragic; foul distrust, and breach
Disloyal on the part of man, revolt,
And disobedience; on the part of Heav'n
Now alienated, distance and distaste,
Anger and just rebuke, and judgment given,
That brought into this world a world of woe,
Sin and her shadow Death, and Misery
Death's harbinger: sad task! yet argument
Not less but more heroic than the wrath
Of stern Achilles on his foe pursu'd
Thrice fugitive about Troy wall; or rage
Of Turnus for Lavinia disespous'd;
Or Neptune's ire, or Juno's, that so long
Perplex'd the Greek, and Cytherea's son;
If answerable style I can obtain
Of my celestial patroness, who deigns
Her nightly visitation unimplor'd,
And dictates to me slumb'ring; or inspires
Easy my unpremeditated verse:
Since first this subject for heroic song
Pleas'd me long choosing, and beginning late;
Not sedulous by nature to indite
Wars, hitherto the *only* argument

Heroic deem'd; chief mastery to dissect
With long and tedious havock fabled knights
In battles feign'd; the better fortitude
Of patience and heroic martyrdom
Unsung; or to describe races and games,
Or tilting furniture, emblazon'd shields,
Impresses quaint, caparisons and steeds,
Bases and tinsel trappings, gorgeous knights
At joust and tournament; then marshall'd feast
Serv'd up in hall and sewers and seneshals;
The skill of artifice or office mean,
Not that which justly gives heroic name
To person or to poem. Me, of these,
Nor skill'd nor studious, higher argument
Remains; sufficient of itself to raise
That name, unless an age too late, or cold
Climate, or years, damp my intended wing
Depress'd; and much they may, if all be mine,
Not hers who brings it nightly to my ear.
The sun was sunk, and after him the star
Of Hesperus, whose office is to bring
Twilight upon the earth, short arbiter
'Twixt day and night, and now from end to end
Night's hemisphere had veil'd the horizon round:
When Satan, who late fled before the threats
Of Gabriel out of Eden, now improv'd
In meditated fraud and malice, bent
On man's destruction, maugre what might hap
Of heavier on himself, fearless return'd.
By night he fled, and at midnight return'd
From compassing the earth; cautious of day,
Since Uriel, regent of the sun, descry'd
His entrance, and forewarn'd the cherubim

·pt their watch; thence full of anguish driven,
ıce of sev'n continued nights he rode
ırkness; thrice the equinoctial line
led; four times cross'd the car of night
ole to pole, travérsing each colúre;
:ighth return'd, and on the coast averse
ıtrance or cherubic watch, by stealth
unsuspected way. There was a place
ıt, though sin, not time, first wrought the change,
Tigris, at the foot of Paradise,
gulf shot under ground, till part
) a fountain by the tree of life;
the river sunk, and with it rose
involv'd in rising mist: then sought
to lie hid; sea he had search'd, and land,
den over Pontus, and the pool
, up beyond the river Orb;
ard as far antarctic; and in length,
)m Orontes to the ocean barr'd
en; thence to the land where flows
and Indus: thus the orb he roam'd
ırrow search; and with inspection deep
r'd every creature, which of all
portune might serve his wiles; and found
pent subtlest beast of all the field.
er long debate, irresolute
ghts revolv'd, his final sentence chose
el, fittest imp of fraud, in whom
r, and his dark suggestions hide
ıarpest sight: for, in the wily snake,
er sleights, none would suspicious mark,
his wit and native subtlety
ing; which, in other beasts observ'd,

Doubt might beget of diabolic power
Active within, beyond the sense of brute.
Thus he resolv'd, but first from inward grief
His bursting passion into plaints thus pour'd.
"O Earth, how like to Heav'n, if not preferr'd
More justly, seat worthier of Gods, as built
With second thoughts, reforming what was old!
For what God, after better, worse would build?
Terrestrial Heav'n, danc'd round by other Heav'ns
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems
In thee concent'ring all their precious beams
Of sacred influence! As God in Heav'n
Is centre, yet extends to all, so thou
Centring, receiv'st from all those orbs; in thee,
Not in themselves, all their known virtue appears
Productive in herb, plant, and nobler birth
Of creatures animate with gradual life
Of growth, sense, reason, all summ'd up in man.
With what delight could I have walk'd thee round,
If I could joy in ought, sweet interchange
Of hill, and valley, rivers, woods, and plains,
Now land, now sea, and shores with forest crown'd,
Rocks, dens, and caves! but I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel
Torment within me', as from the hateful siege
Of contraries; all good to me becomes
Bane, and in Heav'n much worse would be my state.
But neither here seek I, no nor in Heaven
To dwell, unless by mast'ring Heav'n's Supreme;
Nor hope to be myself less miserable
By what I seek, but others to make such

ough thereby worse to me redound:
y in destroying I find ease
relentless thoughts; and, him destroyed,
to what may work his utter loss,
om all this was made, all this will soon
, as to him link'd in weal or woe;
then; that destruction wide may range:
shall be the glory sole among
ernal pow'rs, in one day to have marr'd
e, Almighty stil'd, six nights and days
ued making; and who knows how long
had been contriving? though perhaps
ger than since I, in one night, freed
ervitude inglorious well nigh half
gelic name, and thinner left the throng
adorers: he, to be aveng'd,
repair his numbers thus impair'd,
er such virtue spent of old now fail'd
ngels to create, if they at least
s created, or, to spite us more,
ain'd to advance into our room
ture form'd of earth, and him endow,
d from so base original,
eav'nly spoils, our spoils: what he decreed,
cted: man he made, and for him built
ficent this world, and earth his seat,
rd pronounc'd, and, O indignity;
ted to his service angel wings,
ming ministers to watch and tend
arthly charge: of these the vigilance
; and to elude, thus wrapt in mist
night vapour glide obscure, and pry
y bush and brake, where hap may find

The serpent sleeping ; in whose mazy folds
To hide me, and the dark intent I bring.
O foul descent! that I, who erst contended
With Gods to sit the high'est, and now constrain'd
Into a beast ; and mix'd with bestial slime,
This essence to incarnate and imbrute,
That to the height of deity aspir'd!
But what will not ambition and revenge
Descend to? who aspires must down as low
As high he soar'd, obnoxious first or last
To basest things. Revenge, at first though sweet,
Bitter ere long, back on itself recoils:
Let it; I reck not, so it light well aim'd,
Since higher I fall short, on him who next
Provokes my envy, this new favourite
Of Heav'n, this man of clay, son of despite,
Whom us the more to spite, his Maker rais'd
From dust: spite then with spite is best repaid."
So saying, through each thicket dank or dry,
Like a black mist low creeping, he held on
His midnight search, where soonest he might find
The serpent: him fast sleeping soon he found
In labyrinth of many a round self-roll'd,
His head the midst, well stor'd with subtle wiles:
Not yet in horrid shade or dismal den,
Nor nocent yet; but on the grassy herb
Fearless unfear'd he slept: in at his mouth
The devil enter'd; and his brutal sense,
In heart or head, possessing soon inspir'd
With act intelligential; but his sleep
Disturb'd not, waiting close th' approach of morn.
Now, when as sacred light began to dawn
In Eden on the humid flow'rs, that breath'd

orning incense, when all things that breathe,
' earth's great altar send up silent praise
reator, and his nostrils fill
ateful smell, forth came the human pair,
i'd their vocal worship to the quire
ires wanting voice; that done, partake
on, prime for sweetest scents and airs:
mmune how that day they best may ply
owing work: for much their work outgrew
d's dispatch of two gard'ning so wide;
e first to her husband thus began.
m, well may we labour still to dress
den, still to tend plant, herb, and flower,
sant task enjoin'd; but, till more hands
the work under our labour grows,
us by restraint; what we by day
rgrown, or prune, or prop, or bind,
ht or two with wanton growth derides
to wild. Thou therefore now advise,
what to my mind first thoughts present;
ivide our labours; thou, where choice
ee, or where most needs, whether to wind
odbine round this arbour, or direct
ping ivy where to climb; while I,
er spring of roses intermix'd
yrtle, find what to redress till noon:
ile so near each other thus all day
we choose, what wonder if so near
tervene and smiles, or object new
liscourse draw on; which intermits
's work brought to little, though begun
nd th' hour of supper comes unearn'd?"

To whom mild answer Adam thus return'd.
"Sole Eve, associate sole, to me beyond
Compare above all living creatures dear!
Well hast thou motion'd, well thy thoughts employ'd,
How we might best fulfil the work which here
God hath assign'd us; nor of me shalt pass
Unprais'd: for nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote.
Yet not so strictly hath our Lord impos'd
Labour, as to debar us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles; for smiles from reason flow,
To brute deny'd, and are of love the food;
Love, not the lowest end of human life.
For not to irksome toil, but to delight,
He made us, and delight to reason join'd.
These paths and bow'rs doubt not but our joint hands
Will keep from wilderness with ease, as wide
As we need walk, till younger hands ere long
Assist us: but, if much converse perhaps
Thee satiate, to short absence I could yield:
For solitude sometimes is best society,
And short retirement urges sweet return.
But other doubt possesses me, lest harm
Befall thee sever'd from me; for thou know'st
What hath been warn'd us, what malicious foe
Envying our happiness, and of his own
Despairing, seeks to work us woe and shame
By sly assault; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage, us asunder;

Hopeless to circumvent us join'd, where each
To other speedy aid might lend at need;
Whether his first design be to withdraw
Our fealty from God, or to disturb
Conjugal love, than which perhaps no bliss
Enjoy'd by us excites his envy more;
Or this, or worse, leave not the faithful side
That gave thee be'ing, still shades thee, and protects:
The wife, where danger or dishonour lurks,
Safest and seemliest by her husband stays,
Who guards her, or with her the worst endures."
To whom the virgin majesty of Eve,
As one who loves, and some unkindness meets,
With sweet austere composure thus reply'd.
"Offspring of Heav'n and Earth, and all Earth's lord,
That such an enemy we have, who seeks
Our ruin, both by thee inform'd I learn,
And from the parting angel overheard,
As in a shady nook I stood behind,
Just then return'd at shut of evening flowers.
But that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we, not capable of death or pain,
Can either not receive, or can repel.
His fraud is then thy fear, which plain infers
Thy equal fear, that my firm faith and love
Can by his fraud be shaken or seduc'd;
Thoughts, which how found they harbour in thy breast,
Adam, misthought of her to thee so dear?"
To whom with healing words Adam reply'd.
"Daughter of God and man, immortal Eve!

For such thou art, from sin and blame entire:
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
Th' attempt itself, intended by our foe.
For he who tempts, though' in vain, at least asperses
The tempted with dishonour foul; suppos'd
Not incorruptible of faith, not proof
Against temptation: thou thyself with scorn
And anger would resent the offer'd wrong,
Though ineffectual found: misdeem not then,
If such affront I labour to avert
From thee alone, which on us both at once
The enemy, though bold, will hardly dare,
Or daring, first on me th' assault shall light.
Nor thou his malice and false guile contemn:
Subtle he needs must be, who could seduce
Angels; nor think superfluous others aid.
I, from the influence of thy looks, receive
Access in every virtue; in thy sight
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome or over-reach'd,
Would utmost vigour raise, and rais'd unite.
Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy virtue try'd?"
So spake domestic Adam in his care
And matrimonial love; but Eve, who thought
Less attributed to her faith sincere,
Thus her reply with accents sweet renew'd.
"If this be our condition, thus to dwell
In narrow circuit straiten'd by a foe,
Subtle or violent, we not endued

Single with like defence, wherever met,
How are we happy, still in fear of harm?
But harm precedes not sin: only our foe
Tempting, affronts us with his foul esteem
Of our integrity: his foul esteem
Sticks no dishonour on our front, but turns
Foul on himself: then wherefore shunn'd or fear'd
By us? who rather double honour gain
From his surmise prov'd false; find peace within,
Favour from Heav'n, our witness, from th' event.
And what is faith, love, virtue, unassay'd
Alone, without exterior help sustain'd?
Let us not then suspect our happy state
Left so imperfect by the maker wise,
As not secure to single or combin'd.
Frail is our happiness, if this be so,
And Eden were no Eden, thus expos'd."
To whom thus Adam fervently reply'd.
"O woman, best are all things as the will
Of God ordain'd them: his creating hand
Nothing imperfect or deficient left
Of all that he created, much less man,
Or ought that might his happy state secure,
Secure from outward force; within himself
The danger lies, yet lies within his power:
Against his will he can receive no harm:
But God left free the will; for what obeys
Reason, is free; and reason he made right,
But bid her well beware, and still erect;
Lest, by some fair-appearing good surpris'd
She dictate false, and misinform the will
To do what God expressly hath forbid.
Not then *mistrust, but tender* love, enjoins,

That I should mind thee oft, and mind thou me.
Firm we subsist, yet possible to swerve;
Since reason not impossibly may meet
Some specious object by the foe suborn'd,
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.
Seek no temptation then, which to avoid
Were better, and most likely if from me
Thou sever not: trial will come unsought.
Wouldst thou approve thy constancy, approve
First thy obedience; th' other who can know,
Not seeing thee attempted, who attest?
But if thou think trial unsought may find
Us both securer than thus warn'd thou seem'st,
Go: for thy stay, not free, absents thee more;
Go, in thy native innocence, rely
On what thou hast of virtue; summon all!
For God tow'ards thee hath done his part, do thine."
So spake the patriarch of mankind; but Eve
Persisted; yet submiss, though last, reply'd.
"With thy permission then, and thus forewarn'd
Chiefly by what thy own last reasoning words
Touch'd only, that our trial, when least sought,
May find us both perhaps far less prepar'd
The willinger I go, nor much expect
A foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse."
Thus saying, from her husband's hand her hand
Soft she withdrew; and, like a wood-nymph light,
Oread or Dryad, or of Delia's train,
Betook her to the groves; but Delia's self
In gait surpass'd, and goddess-like deport,
Though not as she with bow and quiver arm'd,

But with such gard'ning tools as art yet rude,
Guiltless of fire, had form'd, or angels brought.
To Pales, or Pomona thus adorn'd,
Likest she seem'd, Pomona when she fled
Vertumnus, or to Ceres in her prime,
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursu'd
Delighted, but desiring more her stay.
Oft he to her his charge of quick return
Repeated; she to him as oft engag'd
To be return'd by noon amid the bower,
And all things in best order to invite
Noontide repast, or afternoon's repose.
O much deceiv'd, much failing, hapless Eve,
Of thy presum'd return! event perverse!
Thou never from that hour in Paradise
Found'st either sweet repast, or sound repose;
Such ambush, hid among sweet flow'rs and shades,
Waited with hellish rancour imminent
To intercept thy way, or send thee back
Despoil'd of innocence, of faith, of bliss.
For now, and since first break of dawn, the fiend,
Mere serpent in appearance, forth was come,
And on his quest, where likeliest he might find
The only two of mankind, but in them
The whole included race, his purpos'd prey.
In bow'r and field he sought, where any tuft
Of grove or garden-plot more pleasant lay,
Their tendence, or plantation for delight;
By fountain or by shady rivulet
He sought them both, but wish'd his hap might find
Eve separate; he wish'd, but not with hope
Of what so *seldom chanc'd*; when to his wish,

Beyond his hope, Eve separate he spies,
Veil'd in a cloud of fragrance, where she stood,
Half spy'd, so thick the roses blushing round
About her glow'd, oft stooping to support
Each flow'r of slender stalk, whose head though gay
Carnation, purple, azure, or speck'd with gold,
Hung drooping unsustain'd; them she upstays
Gently with myrtle band, mindless the while
Herself, though fairest unsupported flower,
From her best prop so far, and storm so nigh.
Nearer he drew, and many a walk travérs'd
Of stateliest covert, cedar, pine, or palm;
Then voluble and bold, now hid, now seen
Among thick-woven arborets, and flowers
Imborder'd on each bank, the hand of Eve:
Spot more delicious than those gardens feign'd
Or of reviv'd Adonis, or renown'd
Alcinous, host of old Laertes' son;
Or that, not mystic, where the sapient king
Held dalliance with his fair Egyptian spouse.
Much he the place admir'd, the person more.
As one who long in populous city pent,
Where houses thick and sewers annoy the air,
Forth issuing on a summer's morn, to breathe
Among the pleasant villages and farms
Adjoin'd, from each thing met conceives delight;
The smell of grain, or tedded grass, or kine,
Or dairy', each rural sight, each rural sound;
If chance with nymph-like step fair virgin pass,
What pleasing seem'd, for her now pleases more;
She most, and in her look sums all delight:
Such pleasure took the serpent to behold
This flow'ry plat, the sweet recess of Eve

Thus earthly, thus alone; her heav'nly form
Angelic, but more soft, and feminine,
Her graceful innocence, her every air
Of gesture, or least action, overaw'd
His malice, and with rapine sweet bereav'd
His fierceness of the fierce intent it brought:
That space the evil-one abstracted stood
From his own ev'il, and for the time remain'd
Stupidly good; of enmity disarm'd,
Of guile, of hate, of envy, of revenge:
But the hot Hell that always in him burns,
Though in mid Heav'n, soon ended his delight,
And tortures him now more, the more he sees
Of pleasure, not for him ordain'd: then soon
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites.
"Thoughts, whither have ye led me? with what sweet
Compulsion thus transported, to forget
What hither brought us! hate, not love, nor hope
Of Paradise for Hell, hope here to taste
Of pleasure, but all pleasure to destroy,
Save what is in destroying; other joy
To me is lost. Then, let me not let pass
Occasion which now smiles; behold alone
The woman, opportune to all attempts,
Her husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mould;
Foe not informidable! exempt from wound,
I not; so much hath Hell debas'd, and pain
Enfeebled me, to what I was in Heav'n.
She fair, *divinely fair, fit love* for gods!

Not terrible, though terror be in love
And beauty, not approach'd by stronger hate,
Hate stronger, under show of love well feign'd;
The way which to her ruin now I tend."
So spake the enemy' of mankind, enclos'd
In serpent, inmate bad; and toward Eve
Address'd his way; not with indented wave,
Prone on the ground, as since, but on his rear,
Circular base of rising folds, that tower'd
Fold above fold a surging maze; his head
Crested aloft, and carbuncle his eyes;
With burnish'd neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant: pleasing was his shape,
And lovely; never since of serpent kind
Lovelier, not those that in Illyria chang'd
Hermione and Cadmus, or the god
In Epidaurus: nor to which transform'd
Ammonian Jove, or Capitoline was seen,
He with Olympias: this with her who bore
Scipio the height of Rome. With tract oblique
At first, as one who sought access, but fear'd
To interrupt, side-long he works his way.
As when a ship, by skilful steersman wrought
Nigh river's mouth or foreland, where the wind
Veers oft, as oft so steers, and shifts her sail:
So varied he, and of his tortuous train
Curl'd many a wanton wreath in sight of Eve,
To lure her eye: she, busied, heard the sound
Of rustling leaves, but minded not, as us'd
To such disport before her through the field,
From every beast: more duteous at her call,
Than at Circean call the herd disguis'd.

He, bolder now, uncall'd before her stood,
But as in gaze admiring: oft he bow'd
His turret crest, and sleek enamell'd neck,
Fawning, and lick'd the ground whereon she trod.
His gentle dumb expression turn'd at length
The eye of Eve to mark his play; he, glad
Of her attention gain'd, with serpent tongue
Organic, or impulse of vocal air,
His fraudulent temptation thus began.
"Wonder not, sov'reign mistress, if perhaps
Thou canst, who art sole wonder; much less arm
Thy looks, the Heav'n of mildness, with disdain,
Displeas'd that I approach thee thus, and gaze
Insatiate; I thus single; nor have fear'd
Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy Maker fair,
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty, adore
With ravishment beheld! there best beheld,
Where universally admir'd; but here
In this enclosure wild, these beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except,
Who sees thee? (and what is one?) who shouldst be seen
A goddess among gods, ador'd and serv'd
By angels numberless, thy daily train."
So gloz'd the tempter, and his proem tun'd;
Into the heart of Eve his words made way,
Though at the voice much marvelling; at length,
Not unamaz'd, she thus in answer spake.
"What may this mean? language of man pronounc'd
By tongue of brute, and human sense express'd?
The first, at least, of these I thought deny'd

To beasts; whom God on their creation-day
Created mute to all articulate sound;
The latter I demur; for in their looks
Much reas'on, and in their actions, oft appears.
Thee, serpent, subtlest beast of all the field
I knew, but not with human voice endued;
Redouble then this miracle, and say,
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind, that daily are in sight?
Say, for such wonder claims attention due."
To whom the guileful tempter thus reply'd.
"Empress of this fair world, resplendent Eve!
Easy to me it is to tell thee all
What thou command'st; and right thou shouldst be' obey'
I was at first as other beasts that graze
The trodden herb, of abject thoughts and low,
As was my food; nor ought but food discern'd
Or sex, and apprehended nothing high:
Till on a day roving the field, I chanc'd
A goodly tree far distant to behold
Loaden with fruit of fairest colours mix'd,
Ruddy and gold: I nearer drew to gaze;
When from the boughs a savoury odour blown,
Grateful to appetite, more pleas'd my sense
Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at even,
Unsuck'd of lamb or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolv'd
Not to defer; hunger and thirst at once,
Pow'rful persuaders, quicken'd at the scent
Of that alluring fruit, urg'd me so keen.

he mossy trunk I wound me soon;
h from ground the branches would require
ıost reach or Adam's: round the tree
:r beasts that saw, with like desire
; and envying stood, but could not reach.
ıe tree now got, where plenty hung
ng so nigh, to pluck and eat my fill
not; for, such pleasure till that hour
or fountain, never had I found.
: length, ere long I might perceive
alteration in me, to degree
ın in my inward pow'rs; and speech
not long; though to this shape retain'd.
forth to speculations high or deep
f my thoughts, and with capacious mind
:r'd all things visible in Heav'n,
th, or middle; all things fair and good:
that fair and good in thy divine
nce, and in thy beauty's heav'nly ray,
I beheld! no fair to thine
lent or second! which compell'd
s, though importune perhaps, to come
ze, and worship thee of right declar'd
ŗn of creatures, universal dame!"
lk'd the spirited sly snake; and Eve,
re amaz'd, unwary thus reply'd.
nt, thy overpraising leaves in doubt
tne of that fruit, in thee first prov'd:
, where grows the tree? from hence how far?
ny are the trees of God that grow
ıdise, and various, yet unknown
in such abundance lies our choice,
es a *greater store of* fruit untouch'd,

Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden Nature of her birth."
To whom the wily adder, blithe and glad,
"Empress, the way is ready, and not long;
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm: if thou accept
My conduct, I can bring thee thither soon."
"Lead then," said Eve. He, leading, swiftly roll'
In tangles, and made intricate seem straight,
To mischief swift. Hope elevates, and joy
Brightens his crest; as when a wand'ring fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil spi'rit attends,
Hovering and blazing with delusive light,
Misleads th' amaz'd night-wand'rer from his way
To bogs and mires, and oft through pond or pool;
There swallow'd up and lost, from succour far.
So glister'd the dire snake, and into fraud
Led Eve, our credulous mother, to the tree
Of prohibition, root of all our woe;
Which when she saw, thus to her guide she spake.
"Serpent, we might have spar'd our coming hithe
Fruitless to me, though fruit be here to' excess,
The credit of whose virtue rest with thee;
Wond'rous indeed, if cause of such effects.
But of this tree we may not taste nor touch;
God so commanded, and left that command
Sole daughter of his voice; the rest, we live
Law to ourselves; our reason is our law."

om the tempter guilefully reply'd.
! hath God then said that of the fruit
se garden trees ye shall not eat,
declar'd of all in earth or air?"
om thus Eve, yet sinless. "Of the fruit
ree in the garden we may eat;
e fruit of this fair tree amidst
en, God hath said, 'Ye shall not eat
nor shall ye touch it, lest ye die."
ırce had said, though brief, when now more bold
ter, but with show of zeal and love
ınd indignation at his wrong,
puts on; and, as to passion mov'd,
s disturb'd, yet comely and in act
of some great matter to begin.
of old some orator renown'd
s or free Rome, where eloquence
l, since mute; to some great cause address'd,
nimself collected; while each part,
ach act, won audience ere the tongue;
s in height began, as no delay
e brooking, through his zeal of right:
ng, moving, or to height up grown,
ter, all impassion'd thus began.
red, wise, and wisdom-giving plant,
f science! now I feel thy power
e clear; not only to discern
their causes, but to trace the ways
ıt agents, deem'd however wise.
this universe! do not believe
id threats of death; ye shall not die:
ld you? by the fruit? it gives you life
edge; by the threat'ner? look on me,

Me, who have touch'd and tasted; yet both live,
And life more perfect have attain'd than fate
Meant me, by vent'ring higher than my lot.
Shall that be shut to man, which to the beast
Is open? or will God incense his ire
For such a petty trespass? and not praise
Rather your dauntless virtue, whom the pain
Of death denounc'd, whatever thing death be,
Deterr'd not from achieving what might lead
To happier life, knowledge of good and evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunn'd?
God therefore cannot hurt ye, and be just;
Not just, not God; not fear'd then, nor obey'd:
Your fear itself of death removes the fear.
Why then was this forbid? Why, but to awe;
Why, but to keep ye low and ignorant,
His worshippers? he knows that in the day
Ye eat thereof, your eyes that seem so clear,
Yet are but dim, shall perfectly be then
Open'd and clear'd, and ye shall be as gods,
Knowing both good and evil, as they know.
That ye shall be as gods, since I as man,
Internal man, is but proportion meet;
I, of brute, human; ye, of human, gods.
So shall ye die perhaps, by putting off
Human, to put on gods; death to be wish'd,
Tho' threaten'd, which no worse than this can bring.
And what are gods, that man may not become
As they, participating god-like food?
The gods are first, and that advantage use
On our belief, that all from them proceeds
I question it; for this fair earth I see,

Warm'd by the sun, producing every kind;
Them nothing: if they all things, who enclos'd
Knowledge of good and evil in this tree,
That whoso eats thereof, forthwith attains
Wisdom without their leave? and wherein lies
Th' offence, that man should thus attain to know?
What can your knowledge hurt him, or this tree
Impart against his will, if all be his?
Or is it envy, and can envy dwell
In heav'nly breasts? These, these, and many more
Causes import your need of this fair fruit.
Goddess humane, reach then, and freely taste."
He ended; and his words replete with guile,
Into her heart too easy entrance won:
Fix'd on the fruit she gaz'd, which to behold
Might tempt alone; and in her ears the sound
Yet rung of his persuasive words, impregn'd
With reason, to her seeming, and with truth:
Meanwhile the hour of noon drew on, and wak'd
An eager appetite, rais'd by the smell
So savoury of that fruit, which with desire,
Inclinable now grown to touch or taste,
Solicited her longing eye; yet first
Pausing awhile, thus to herself she mus'd.
"Great are thy virtues, doubtless, best of fruits,
Though kept from man, and worthy to be' admir'd;
Whose taste, too long forborne, at first assay
Gave elocution to the mute, and taught
The tongue not made for speech, to speak thy praise:
Thy praise he also, who forbids thy use,
Conceals not from us, naming thee the tree
Of knowledge, knowledge both of good and evil;
Forbids us then to taste! but his forbidding

Commends thee more, while it infers the good
By thee communicated, and our want:
For good unknown, sure is not had, or, had
And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
Such prohibitions bind not. But, if death
Bind us with after-bands, what profits then
Our inward freedom? In the day we eat
Of this fair fruit, our doom is, we shall die!
How dies the serpent? he hath eat'n and lives,
And knows, and speaks, and reasons, and discerns,
Irrational till then. For us alone
Was death invented? or to us deny'd
This intellectual food, for beasts reserv'd?
For beasts it seems: yet that one beast which first
Hath tasted, envies not, but brings with joy
The good befall'n him, author unsuspect,
Friendly to man, far from deceit or guile.
What fear I then? rather, what know to fear
Under this ignorance of good and evil,
Of God or death, of law or penalty?
Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise: what hinders then
To reach, and feed at once both body and mind?"
So saying, her rash hand in evil hour
Forth reaching to the fruit, she pluck'd, she eat!
Earth felt the wound; and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost. Back to the thicket slunk
The guilty serpent; and well might; for Eve,
Intent now wholly on her taste, nought else

such delight till then, as seem'd,
never tasted, whether true
o, through expectation high
ge, nor was god-head from her thought.
: ingorg'd without restraint,
ıot eating death: satiate at length,
'n'd as with wine, jocund and boon,
self she pleasingly began.
'ign, virtuous, precious of all trees
! of operation blest
, hitherto obscur'd, infam'd,
fruit let hang, as to no end
ıt henceforth my early care
song, each morning, and due praise,
ıee, and the fertile burden ease
ranches offer'd free to all;
ıy thee, I grow mature
ge, as the gods who all things know;
'rs envy what they cannot give;
gift been theirs, it had not here
Experience, next, to thee I owe,
not following thee, I had remain'd
:; thou open'st wisdom's way,
:cess, though ι 'cret she retire.
ps am secret; Heav'n is high,
mote to see from thence distinct
ın earth; and other care perhaps
verted from continual watch
ırbidder, safe with all his spies
But to Adam in what sort
ır? shall I to him make known
ıange, and give him to partake
s with me, or rather not,

But keep the odds of knowledge in my power
Without copartner? so to add what wants
In female sex, the more to draw his love,
And render me more equal; and perhaps,
A thing not undesirable, sometime
Superior; for inferior who is free?
This may be well: but what if God have seen,
And death ensue? then I shall be no more!
And Adam, wedded to another Eve,
Shall live with her enjoying, I extinct;
A death to think! Confirm'd then I resolve,
Adam shall share with me in bliss or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life."
So saying, from the tree her steps she turn'd;
But first low reverence done, as to the power
That dwelt within, whose presence had infus'd
Into the plant sciential sap, deriv'd
From nectar, drink of gods. Adam, the while,
Waiting desirous her return, had wove
Of choicest flow'rs a garland, to adorn
Her tresses, and her rural labours crown,
As reapers oft are wont their harvest queen.
Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd:
Yet oft his heart, divine of something ill,
Misgave him; he the falt'ring measure felt;
And forth to meet her went, the way she took
That morn when first they parted: by the tree
Of knowledge he must pass; there he her met,
Scarce from the tree returning; in her hand
A bough of fairest fruit, that downy smil'd,
New gather'd, and ambrosial smell diffus'd.

hasted; in her face excuse
gue, and apology too prompt;
bland words at will she thus address'd.
ou not wonder'd, Adam, at my stay?
miss'd, and thought it long, depriv'd
ce; agony of love till now
r shall be twice; for never more
y, what rash untry'd I sought,
absence from thy sight. But strange
he cause, and wonderful to hear:
not, as we are told, a tree
asted, not to' evil unknown
e way, but of divine effect
es, and make them gods who taste;
een tasted such: the serpent wise,
ain'd as we, or not obeying,
of the fruit, and is become,
we are threaten'd, but thenceforth
h human voice and human sense,
to admiration; and with me
y hath so prevail'd, that I
asted, and have also found
o correspond; opener mine eyes,
ilated spirits, ampler heart,
g up to god-head; which for thee
ught, without thee can despise.
thou hast part, to me is bliss;
shar'd with thee, and odious soon.
fore also taste, that equal lot
, equal joy, as equal love;
ot tasting, different degree
and I then too late renounce
ee, when fate will not permit."

Thus Eve with count'nance blithe her story told;
But in her cheek distemper flushing glow'd.
On th' other side, Adam, soon as he heard
The fatal trespass done by Eve, amaz'd,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joints relax'd;
From his slack hand the garland wreath'd for Eve
Down dropt, and all the faded roses shed:
Speechless he stood and pale, till thus at length
First to himself he inward silence broke.

"O fairest of creation, last and best
Of all God's works, Creature in whom excell'd
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost! how on a sudden lost,
Defac'd, deflow'r'd, and now to death devote!
Rather, how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidd'n? Some curs'd fraud
Of enemy hath beguil'd thee, yet unknown,
And me with thee hath ruin'd; for with thee
Certain my resolution is to die;
How can I live without thee! how forego
Thy sweet converse, and love so dearly join'd,
To live again in these wild woods forlorn!
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart; no, no! I feel
The link of nature draw me: flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe."

So having said, as one from sad dismay
Recomforted, and after thoughts disturb'd,

ting to what seem'd remediless,
a calm mood his words to Eve he turn'd.
ld deed thou hast presum'd, advent'rous Eve,
·ril great provok'd, who thus hast dar'd,
been only coveting to eye
ıcred fruit, sacred to abstinence,
nore to taste it under ban to touch.
st who can recal, or done undo?
d omnipotent, nor Fate; yet so
s thou shalt not die, perhaps the fact
ı heinous now, foretasted fruit,
d first by the serpent, by him first
:ommon and unhallow'd, ere our taste;
t on him found deadly; he yet lives;
as thou saidst, and gains to live, as man,
· degree of life; inducement strong
as likely tasting to attain
tional ascent; which cannot be
be gods, or angels, demi-gods.
ı I think that God, Creator wise,
h threat'ning, will in earnest so destroy
prime creatures, dignify'd so high,
r all his works; which in our fall,
creato·d, needs with us must fail,
lant made; so God shall uncreate,
trate, do, undo, and labour lose;
·ll conceiv'd of God, who, though his power
n could repeat, yet would be loth
bolish, lest the adversary
ıh and say: ' Fickle their state whom
vours; who can please him long? Me
'd, now mankind? whom will he next?"
of scorn, not to be given the foe.

However I with thee have fix'd my lot,
Certain to undergo like doom; if death
Consort with thee, death is to me as life;
So forcible within my heart I feel
The bond of nature draw me to my own:
My own in thee, for what thou art is mine;
Our state cannot be sever'd, we are one,
One flesh; to lose thee were to lose myself."
So Adam; and thus Eve to him reply'd.
"O glorious trial of exceeding love,
Illustrious evidence, example high!
Engaging me to emulate; but, short
Of thy perfection, how shall I attain,
Adam? from whose dear side I boast me sprung,
And gladly of our union hear thee speak,
One heart, one soul in both; whereof good proof
This day affords, declaring thee resolv'd,
Rather than death, or ought than death more dread,
Shall separate us, link'd in love so dear,
To undergo with me one guilt, one crime,
If any be, of tasting this fair fruit;
Whose virtue (for of good still good proceeds,
Direct, or by occasion) hath presented
This happy trial of thy love, which else
So eminently never had been known.
Were it I thought death menac'd would ensue
This my attempt, I would sustain alone
The worst, and not persuade thee, rather die
Deserted, than oblige thee with a fact
Pernicious to thy peace; chiefly, assur'd
Remarkably so late of thy so true,
So faithful love unequall'd; but I feel
Far otherwise th' event; not death, but life

Augmented, open'd eyes, new hopes, new joys,
Taste so divine, that what of sweet before
Hath touch'd my sense, flat seems to this, and harsh.
On my experience, Adam, freely taste,
And fear of death deliver to the winds."
"So saying, she embrac'd him, and for joy
Tenderly wept; much won, that he his love
Had so ennobled, as of choice to' incur
Divine displeasure for her sake, or death.
In recompense (for such compliance bad
Such recompense best merits) from the bough
She gave him of that fair enticing fruit
With liberal hand: he scrupled not to eat
Against his better knowledge; not deceiv'd,
But fondly overcome with female charm.
Earth trembled from her entrails, as again
In pangs; and Nature gave a second groan;
Sky lour'd; and muttering thunder, some sad drops
Wept at completing of the mortal sin
Original: while Adam took no thought,
Eating his fill; nor Eve to iterate
Her former trespass fear'd, the more to soothe
Him with her lov'd society; that now,
As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them breeding wings
Wherewith to scorn the earth: but that false fruit
Far other operation first display'd,
Carnal desire inflaming: he on Eve
Began to cast lascivious eyes; she him
As wantonly repaid; in lust they burn:
Till Adam thus 'gan Eve to dalliance move.

Eve, now I see thou art exact of taste,
And elegant, of sapience no small part;
Since to each meaning savour we apply,
And palate call judicious; I the praise
Yield thee, so well this day thou hast purvey'd.
Much pleasure we have lost, while we abstain'd
From this delightful fruit, nor known till now
True relish, tasting; if such pleasure be
In things to us forbidd'n, it might be wish'd,
For this one tree had been forbidden ten.
But come, so well refresh'd, now let us play,
As meet is, after such delicious fare;
For never did thy beauty, since the day
I saw thee first and wedded thee, adorn'd
With all perfections, so inflame my sense
With ardour to enjoy thee, fairer now
Than ever, bounty of this virtuous tree!"
So said he, and forbore not glance or toy
Of amorous intent, well understood
Of Eve, whose eye darted contagious fire.
Her hand he seiz'd, and to a shady bank,
Thick overhead with verdant roof embowr'd,
He led her nothing loth; flow'rs were the couch,
Pansies, and violets, and asphodel,
And hyacinth, earth's freshest softest lap.
There they their fill of love and loves disport
Took largely, of their mutual guilt the seal,
The solace of their sin; till dewy sleep
Oppress'd them, wearied with their amorous play.
Soon as the force of that fallacious fruit,
That with exhilarating vapour bland
About their spi'rits had play'd, and inmost powers
Made err, was now exhal'd; and grosser sleep,

unkindly fumes, with conscious dreams
ver'd, now had left them; up they rose
unrest; and each the other viewing,
nd their eyes how open'd, and their minds
rken'd; innocence, that as a veil
dow'd them from knowing ill, was gone;
ifidence, and native righteousness,
iour, from about them, naked left
ty shame; he cover'd, but his robe
'd more. So rose the Danite strong,
an Samson, from the harlot-lap
stéan Dalilah, and wak'd
f his strength, they destitute and bare
eir virtue: silent, and in face
ided, long they sat, as strucken mute;
m, though not less than Eve abash'd,
th gave utterance to these words constrain'd.
ve, in evil hour thou didst give ear
false worm, of whomsoever taught
terfeit man's voice; true in our fall,
our promis'd rising; since our eyes
we find indeed, and find we know
od and ev'il; good lost, and evil got;
t of knowledge, if this be to know;
eaves us naked thus, of honour void,
ence, of faith, of purity,
ted ornaments now soil'd and stain'd;
our faces evident the signs
concupiscence; whence evil store;
me, the last of evils; of the first
then. How shall I behold the face
rth of God or angel, erst with joy
ure *so' oft beheld?* those heavenly shapes

Will dazzle now this earthly with their blaze
Insufferably bright. O! might I here
In solitude live savage; in some glade
Obscur'd, where highest woods, impenetrable
To star or sun light, spread their umbrage broad
And brown as evening: cover me, ye pines!
Ye cedars, with innumerable boughs
Hide me, where I may never see them more!
But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seem;
Some tree, whose broad smooth leaves together sew'd,
And girded on our loins, may cover round
Those middle parts; that this new comer, shame,
There sit not, and reproach us as unclean."
So counsell'd he, and both together went
Into the thickest wood; there soon they chose
The fig tree; not that kind for fruit renown'd,
But such as at this day, to Indians known,
In Malabar or Decan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade
High over-arch'd, and echoing walks between;
There oft the Indian herdsman, shunning heat,
Shelters in cool, and tends his pasturing herds
At loop-holes cut through thickest shade. Those leaves
They gather'd, broad as Amazonian targe;
And, with what skill they had, together sew'd,
To gird their waist; vain covering, if to hide
Their guilt and dreaded shame! O how unlike
To that first naked glory! Such of late

found th' American, so girt
er'd cincture; naked else, and wild
trees on isles and woody shores.
d, and as they thought, their shame in part
ut not at rest or ease of mind,
iem down to weep; nor only tears
heir eyes, but high winds worse within
ise, high passions, anger, hate,
uspicion, discord; and shook sore
ird state of mind, calm region once
f peace, now tost and turbulent:
standing rul'd not, and the will
her lore; both in subjection now
appetite, who from beneath,
ver sov'reign reason claim'd
way: from thus distemper'd breast,
ang'd in look and alter'd style,
termitted thus to Eve renew'd.
I thou hadst hearken'd to my words, and stay'd
as I besought thee, when that strange
vand'ring this unhappy morn,
t whence possess'd thee; we had then
still happy; not as now, despoil'd
good, sham'd, naked, miserable!
enceforth seek needless cause to approve
hey owe; when earnestly they seek
, conclude, they then begin to fail."
n, soon mov'd with touch of blame, thus Eve.
rds have pass'd thy lips, Adam severe!
ion that to my default, or will
ing, as thou call'st it, which who knows
as ill have happen'd thou being by,
If perhaps? hadst thou been there,

Or here th' attempt, thou couldst not have discern'd
Fraud in the serpent, speaking as he spake;
No ground of enmity between us known,
Why should he mean me ill, or seek to harm.
Was I to' have never parted from thy side?
As good have grown there still a lifeless rib.
Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger, as thou saidst?
Too facile then, thou didst not much gainsay;
Nay didst permit, approve, and fair dismiss.
Hadst thou been firm and fix'd in thy dissent,
Neither had I transgress'd, nor thou with me."

To whom then first incens'd, Adam reply'd.
"Is this the love, is this the recompense
Of mine to thee, ingrateful Eve! express'd
Immutable, when thou wert lost, not I;
Who might have liv'd, and joy'd immortal bliss,
Yet willingly chose rather death with thee?
And am I now upbraided as the cause
Of thy transgressing? not enough severe,
It seems, in thy restraint: what could I more?
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking enemy
That lay in wait; beyond this had been force,
And force upon free will hath here no place.
But confidence then bore thee on; secure
Either to meet no danger, or to find
Matter of glorious trial; and perhaps
I also err'd, in overmuch admiring
What seem'd in thee so perfect, that I thought
No evil durst attempt thee; but I rue
That error now, which is become my crime,

And thou th' accuser. Thus it shall befal
Him who to worth in women overtrusting,
Lets her will rule; restraint she will not brook;
And left to' herself, if evil thence ensue,
She first his weak indulgence will accuse."
Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning;
And of their vain contést appear'd no end.

END OF BOOK IX.

THE

TENTH BOOK

OF

PARADISE LOST.

ARGUMENT.

Man's transgression known, the guardian angels fors
Paradise, and return up to Heaven to approve their v
ilance, and are approved; God declaring that the entra
of Satan could not be by them prevented. He sends
Son to judge the transgressors; who descends, and gives
tence accordingly; then in pity clothes them both, and
ascends. Sin and Death sitting till then at the gates
Hell, by wondrous sympathy feeling the success of Sata
this new world, and the sin by man there committed, res
to sit no longer confined in Hell, but to follow Satan t
sire up to the place of man: to make the way easier f
Hell to this world to and fro, they pave a broad high-u
or bridge over Chaos, according to the track that Sa
first made; then, preparing for Earth, they meet
proud of his success, returning to Hell; their mutual g
ulation. Satan arrives at Pandemonium, in full assem
relates with boasting his success against man; instead
applause is entertained with a general hiss by all
audience, transformed with himself also suddenly into
pents, according to his doom given in Paradise; then,
luded with a show of the forbidden tree springing up
fore them, they, greedily reaching to take of the fruit,
dust and bitter ashes. The proceedings of Sin and De
God foretels the final victory of his Son over them, an
renewing of all things; but, for the present, comman
angels to make several alterations in the Heaven
elements. Adam, more and more perceiving his falle
dition, heavily bewails, rejects the condolement of
she persists, and at length appeases him: then, to evc
curse likely to fall on their offspring, proposes to
violent ways, which he approves not; but conceivin
hope, puts her in mind of the late promise made the
her seed should be revenged on the serpent; and
her with him to seek peace of the offended Deity
pentance and supplication.

FORBES'EDIT.
BOOK X.

PARADISE LOST.

BOOK X.

ANWHILE the heinous and despiteful act
atan, done in Paradise, and how
in the serpent, had perverted Eve,
husband she, to taste the fatal fruit,
known in Heav'n; for what can 'scape the eye
lod all-seeing, or deceive his heart
iscient? who, in all things wise and just,
ler'd not Satan to attempt the mind
an, with strength entire, and free-will arm'd;
plete to have discover'd and repuls'd
lever wiles of foe or seeming friend.
still they knew, and ought to' have still remember'd
high injunction not to taste that fruit,
ever tempted; which they not obeying,
ur'd (what could they less?) the penalty;
, manifold in sin, deserv'd to fall.
nto Heav'n from Paradise in haste
angelic guards ascended, mute, and sad,
man; for of his state by this they knew,
h wond'ring how the subtle fiend had stol'n
rance unseen. Soon as th' unwelcome news
m earth arriv'd at Heaven gate, displeas'd
were who heard; dim sadness did not spare
t time celestial visages, yet mix'd
h pity, violated not their bliss.
ut the new-arriv'd, in multitudes
etherea people ran, to hear and know
v all befel: they tow'ards the throne supreme
ountable, made haste, to make appear,
h righteous plea, their utmost vigilance,
easily approv'd: when the Most High

Eternal Father, from his secret cloud,
Amidst in thunder utter'd thus his voice.
"Assembled angels, and ye pow'rs return'd
From unsuccesful charge, be not dismay'd,
Nor troubled at these tidings from the earth,
Which your sincerest care could not prevent:
Foretold so lately what would come to pass,
When first this tempter cross'd the gulf from Hell.
I told ye then he should prevail, and speed
On his bad errand; man should be seduc'd
And flatter'd out of all, believing lies
Against his Maker; no decree of mine
Concurring to necessitate his fall,
Or touch with lightest moment of impulse
His free will, to her own inclining left
In even scale. But fall'n he is; and now
What rests, but that the mortal sentence pass
On his transgression; death denounc'd that day?
Which he presumes already vain and void,
Because not yet inflicted, as he fear'd,
By some immediate stroke; but soon shall find
Forbearance no acquittance, ere day end.
Justice shall not return as bounty scorn'd.
But whom send I to judge them? whom but thee
Vicegerent Son? to thee I have transferr'd
All judgment, whether in Heav'n, or Earth, or Hell.
Easy it may be seen that I intend
Mercy colleague with justice, sending thee
Man's friend, his mediator, his design'd
Both ransom and redeemer voluntary,
And destin'd man himself to judge man fall'n."
So spake the Father; and, unfolding bright
Toward the right hand his glory, on the Son

Blaz'd forth unclouded deity; he full
Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild.
"Father eternal, thine is to decree;
Mine, both in Heav'n and Earth, to do thy will
Supreme; that thou in me, thy son belov'd,
May'st ever rest well pleas'd. I go to judge
On earth these thy transgressors; but thou know'st,
Whoever judg'd, the worst on me must light,
When time shall be; for so I undertook
Before thee'; and, not repenting, this obtain
Of right that I may mitigate their doom
On me deriv'd, yet I shall temper so
Justice with mercy', as may illustrate most
Them fully satisfy'd, and thee appease.
Attendance none shall need, nor train, where none
Are to behold the judgment, but the judg'd,
Those two; the third best absent is condemn'd,
Convict by flight, and rebel to all law:
Conviction to the serpent none belongs."
Thus saying, from his radiant seat he rose
Of high collateral glory': him thrones, and powers,
Princedoms, and dominations ministrant
Accompanied to Heav'n gate; from whence
Eden and all the coast in prospect lay.
Down he descended straight; the speed of gods
Time counts not, though with swiftest minutes wing'd.
Now was the sun in western cadence low
From noon, and gentle airs, due at their hour,
To fan the earth now wak'd, and usher in
The evening cool; when he, from wrath more cool,
Came the mild judge, and intercessor both
To sentence man: the voice of God they heard

Now walking in the garden, by soft winds
Brought to their ears, while day declin'd; they heard,
And from his presence hid themselves among
The thickest trees, both man and wife; till God,
Approaching, thus to Adam call'd aloud.
"Where art thou, Adam, wont with joy to meet
My coming seen far off? I miss thee here,
Not pleas'd, thus entertain'd with solitude,
Where obvious duty' erewhile appear'd unsought:
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth!"
He came, and with him Eve, more loth, though first
To' offend, discount'nanc'd both, and discompos'd;
Love was not in their looks, either to God,
Or to each other; but apparent guilt,
And shame, and perturbation, and despair,
Anger and obstinacy', and hate, and guile.
Whence Adam, falt'ring long, thus answer'd brief.
"I heard thee in the gard'n, and of thy voice
Afraid, being naked, hid myself." To whom
The gracious Judge, without revile reply'd.
"My voice thou oft hast heard, and hast not fear'd,
But still rejoic'd; how is it now become
So dreadful to thee? that thou' art naked, who
Hath told thee? hast thou eaten of the tree,
Whereof I gave thee charge thou shouldst not eat?"
To whom thus Adam, sore beset, reply'd.
"O Heav'n! in evil strait this day I stand
Before my Judge; either to undergo
Myself the total crime, or to accuse
My other self, the partner of my life;
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame

mplaint; but strict necessity
me, and calamitous constraint,
y head both sin and punishment,
insupportable, be all
; though should I hold my peace, yet thou
easily detect what I conceal.
an, whom thou mad'st to be my help,
st me as thy perfect gift, so good,
acceptable, so divine,
her hand I could suspect no ill,
t she did, whatever in itself,
seem'd to justify the deed;
me of the tree, and I did eat."
m the sov'reign Presence thus reply'd.
e thy God, that her thou didst obey
s voice, or was she made thy guide,
or but equal, that to her
st resign thy manhood, and the place
God set thee above her made of thee,
hee, whose perfection far excell'd
l real dignity? Adorn'd
ndeed, and lovely, to attract
not thy subjection; and her gifts
h, as under government well seem'd;
to bear rule; which was thy part
n, hadst thou known thyself aright."
ing said, he thus to Eve in few.
man, what is this which thou hast done?"
m sad Eve, with shame nigh overwhelm'd,
g soon, yet not before her judge
quacious, thus abash'd reply'd.
vent me beguil'd, and I did eat."

Which when the Lord God heard, without delay
To judgment he proceeded on th' accus'd
Serpent, though brute; unable to transfer
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation; justly then accurs'd
As vitiated in nature: more to know
Concern'd not man (since he no further knew),
Nor alter'd his offence; yet God at last
To Satan first in sin his doom apply'd,
Though in mysterious terms, judg'd as then best:
And on the serpent thus his curse let fall.

"Because thou hast done this, thou art accurs'd
Above all cattle, each beast of the field;
Upon thy belly grovelling thou shalt go,
And dust shall eat all the days of thy life.
Between thee and the woman I will put
Enmity, and between thine and her seed;
Her seed shall bruise thy head, thou bruise his heel."

So spake this oracle, then verify'd
When Jesus, son of Mary, second Eve,
Saw Satan fall like lightning down from Heav'n,
Prince of the air; then, rising from his grave,
Spoil'd principalities and pow'rs, triumph'd
In open show; and, with ascension bright,
Captivity led captive through the air,
The realm itself of Satan, long usurp'd;
Whom he shall tread at last under our feet;
Ev'n he, who now foretold his fatal bruise;
And to the woman thus his sentence turn'd.

"Thy sorrow I will greatly multiply
By thy conception; children thou shalt bring

r forth; and to thy husband's will
all submit; he over thee shall rule."
am last thus judgment he pronounc'd.
e thou' hast hearken'd to the' voice of thy wife,
n of the tree, concerning which
l thee, saying, 'Thou shalt not eat thereof:'
the ground for thy sake; thou in sorrow
thereof, all the days of thy life;
lso' and thistles it shall bring thee forth
and thou shalt eat th' herb of the field.
reat of thy face shalt thou eat bread,
return unto the ground; for thou
e ground was taken, know thy birth,
thou art, and shalt to dust return."
g'd he man, both judge and saviour sent;
nstant stroke of death, denounc'd that day
far off; then, pitying how they stood
im naked to the air, that now
fer change, disdain'd not to begin
rth the form of servant to assume;
he wash'd his servants' feet; so now,
: of his family, he clad
kedness with skins of beasts, or slain,
: snake with youthful coat repaid;
ight not much to clothe his enemies:
neir outward only with the skins
s, but inward nakedness, much more
ious, with his robe of righteousness,
r, cover'd from his Father's sight.
vith swift ascent he up return'd,
blissful bosom re-assum'd
, as of old; to him appeas'd
gh all knowing, what had pass'd with man
d, mixing intercession sweet.

Meanwhile, ere thus was sinn'd and judg'd on Earth
Within the gates of Hell sat Sin and Death,
In counterview within the gates, that now
Stood open wide, belching outrageous flame
Far into Chaos, since the fiend pass'd through,
Sin opening; who thus now to Death began.
"O son, why sit we here each other viewing
Idly, while Satan, our great author, thrives
In other worlds, and happier seat provides
For us, his offspring dear? It cannot be
But that success attends him; if mishap,
Ere this he had return'd, with fury driven
By his avengers, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and dominion given me large
Beyond this deep; whatever draws me on,
Or sympathy, or some connatural force,
Pow'rful at greatest distance to unite,
With secret amity, things of like kind,
By secretest conveyance. Thou, my shade
Inseparable, must with me along:
For Death from Sin no pow'r can separate.
But, lest the difficulty of passing back
Stay his return perhaps over this gulf
Impassable, impervious; let us try
Advent'rous work, yet to thy pow'r and mine
Not unagreeable, to found a path
Over this main from Hell to that new world
Where Satan now prevails; a monument
Of merit high to all th' infernal host,
Easing their passage hence, for intercourse,

tion, as their lot shall lead.
s the way, so strongly drawn
elt attraction and instinct."
the meagre shadow answer'd soon,
fate and inclination strong
shall not lag behind, nor err
u leading; such a scent I draw
rey innumerable, and taste
death from all things there that live:
the work thou enterprisest
ut afford thee equal aid."
with delight he snuff'd the smell
nge on earth. As when a flock
owl, though many a league remote,
ay of battle, to a field
s lie encamp'd, come flying, lur'd
living carcasses design'd
following day, in bloody fight:
grim feature, and upturn'd
de into the murky air,
his quarry from so far.
m out Hell gates into the waste
of Chaos, damp and dark,
; and with pow'r (their pow'r was great
n the waters, what they met
, as in raging sea
own, together crowded drove
de shoaling, tow'ards the mouth of Hell:
polar winds, blowing adverse
nian sea, together drive
ice, that stop th' imagin'd way
ra eastward, to the rich
t. The aggregated soil

Death with his mace petrific, cold and dry,
As with a trident, smote; and fix'd as firm
As Delos, floating once; the rest his look
Bound with Gorgonian rigour not to move;
And with asphaltic slime, broad as the gate,
Deep to the roots of Hell the gather'd beach
They fasten'd; and the mole immense wrought on
Over the foaming deep high arch'd, a bridge
Of length prodigious, joining to the wall
Immoveable of this now fenceless world
Forfeit to Death; from hence a passage broad,
Smooth, easy, inoffensive, down to Hell.
So, if great things to small may be compar'd,
Xerxes, the liberty of Greece to yoke,
From Susa, his Memnonian palace high,
Came to the sea; and, over Hellespont
Bridging his way, Europe with Asia join'd,
And scourg'd with many a stroke the indignant wave
Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock,
Over the vex'd abyss, following the track
Of Satan to the self-same place where he
First lighted from his wing, and landed safe
From out of Chaos, to the outside bare
Of this round world; with pins of adamant
And chains they made all fast, too fast they made
And durable; and now in little space
The confines met of empyréan Heav'n
And of this world; and, on the left hand, Hell
With long reach interpos'd; three several ways
In sight, to each of these three places led.
And now their way to earth they had decry'd,
To Paradise first tending; when, behold!

eness of an angel bright,
Centaur and the Scorpion steering
vhile the sun in Aries rose:
: came, but those his children dear
: soon discern'd, though in disguise.
: seduc'd, unminded slunk
ıd fast by; and, changing shape,
the sequel, saw his guileful act
ugh all unweeting, seconded
sband; saw their shame that sought
ıres; but when he saw descend
iod to judge them, terrify'd
t hoping to escape, but shun
; fearing, guilty, what his wrath
enly inflict; that past, return'd
ıd list'ning where the hapless pair
sad discourse, and various plaint,
ıer'd his own doom; which understood
but of future time, with joy
; fraught, to Hell he now return'd,
)rink of Chaos, near the foot
wondrous pontifice, unhop'd
; meet him came, his offspring dear.
as at their meeting, and at sight
enduous bridge his joy increas'd.
niring stood, till Sin, his fair
daughter, thus the silence broke.
nt, these are thy magnific deeds,
s, which thou view'st as not thine own;
eir author and prime architect:
oner in my heart divin'd
vhich by a secret harmony
with thine, join'd in connection sweet,

That thou on earth hadst prosper'd, which thy looks
Now also evidence, but straight I felt,
Though distant from thee, worlds between, yet felt
That I must after thee with this thy son;
Such fatal consequence unites us three!
Hell could no longer hold us in her bounds,
Nor this unvoyageable gulf obscure
Detain from following thy illustrious track.
Thou hast achiev'd our liberty, confin'd
Within Hell gates till now; thou hast impower'd
To fortify thus far, and overlay
With this portentous bridge the dark abyss.
Thine now is all this world; thy virtue hath won
What thy hands builded not; thy wisdom gain'd
With odds what war hath lost, and fully' aveng'd
Our foil in Heav'n; here thou shalt monarch reign,
There didst not; there let him still victor sway,
As battle hath adjudg'd; from this new world
Retiring, by his own doom alienated;
And henceforth monarchy with thee divide
Of all things parted by th' empyreal bounds,
His quadrature, from thy orbicular world;
Or try thee now more dang'rous to his throne."
Whom thus the prince of darkness answer'd glad.
"Fair daughter, and thou son and grandchild both,
High proof ye now have giv'n to be the race
Of Satan, (for I glory in the name,
Antagonist of Heav'n's almighty King)
Amply have merited of me, of all
Th' infernal empire, that so near Heav'n's door
Triumphal with triumphal act have met,
Mine, with this glorious work; and made one realm
Hell and this world, one realm, one continent

/ thorough-fare. Therefore, while I
ıd through darkness, on your road with ease,
associate pow'rs, them to acquaint
ıese successes, and with them rejoice;
ro this way, among these numerous orbs,
ırs, right down to Paradise descend;
dwell, and reign in bliss; thence on the earth
ion exercise and in the air,
/ on man, sole lord of all declar'd;
'st make sure your thrall, and lastly kill.
ıstitutes I send ye, and create
ɔtent on earth, of matchless might
; from me: on your joint vigour now
ld of this new kingdom all depends,
gh Sin to Death expos'd by my exploit.
joint power prevail, th' affairs of Hell
riment need fear; go, and be strong!"
ıying he dismiss'd them; they with speed
:ourse through thickest constellations held,
ing their bane; the blasted stars look'd wan,
lanets, planet-struck, real eclipse
uffer'd. Th' other way Satan went down
usey to Hell gate; on either side
ted Chaos over built exclaim'd,
ith rebounding surge the bars assail'd,
:orn'd his indignation: through the gate,
pen and unguarded, Satan pass'd,
l about found desolate; for those,
ıted to sit there, had left their charge,
to the upper world; the rest were all
th' inland retir'd, about the walls
demonium, city and proud seat
ifer, so by allusion call'd

Of that bright star to Satan paragon'd;
There kept their watch the legions, while the grand
In council sat, solicitous what chance
Might intercept their empe'ror sent; so he
Departing gave command, and they observ'd.
As when the Tartar from his Russian foe,
By Astracan, over the snowy plains,
Retires; or Bactrian Sophi, from the horns
Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat
To Tauris or Casbeen: so these, the late
Heav'n-banish'd host, left desert utmost Hell
Many a dark league, reduc'd in careful watch
Round their metropolis; and now expecting
Each hour their great adventurer, from the search
Of foreign worlds: he through the midst unmark'd,
In show plebeian angel militant
Of lowest order, pass'd; and from the door
Of that Plutonian hall, invisible
Ascended his high throne, which, under state
Of richest texture spread, at the upper end
Was plac'd in regal lustre. Down awhile
He sat, and round about him saw, unseen:
At last, as from a cloud, his fulgent head
And shape star-bright appear'd, or brighter; clad
With what permissive glory since his fall
Was left him, or false glitter: all amaz'd
At that so sudden blaze the Stygian throng
Bent their aspect, and whom they wish'd beheld,
Their mighty chief return'd: loud was th' acclaim:
Forth rush'd in haste the great consulting peers,
Rais'd from their dark divan, and with like joy
Congratulant approach'd him; who with hand

', and with these words attention won.
rones, dominations, princedoms, virtues, powers;
possession such, not only' of right,
'e, and declare ye now; return'd
ful beyond hope, to lead ye forth
hant out of this infernal pit
nable, accurs'd, the house of woe,
ngeon of our tyrant; now possess,
s, a spacious world, to' our native Heav'n
nferior, by my adventure hard
'ril great achiev'd. Long were to tell
have done, what suffer'd; with what pain
d th' unreal, vast, unbounded deep
ible confusion; over which
nd Death a broad way now is pav'd,
'dite your glorious march: but I
ut my uncouth passage, forc'd to ride
ractable abyss, plung'd in the womb
iginal Night and Chaos wild;
alous of their secrets, fiercely' oppos'd
ney strange, with clamorous uproar
ng Fate supreme; thence how I found
v created world, which fame in Heav'n
d foretold, a fabric wonderful
ute perfection! therein man
a Paradise, by our exile
ppy: him by fraud I have seduc'd
Creator; and, the more to' increase
nder, with an apple; he, thereat
l, worth your laughter! hath giv'n up
beloved man and all his world
nd Death a prey, and so to us,
our hazard, labour, or alarm,

To range in, and to dwell, and over man
To rule, as over all he should have rul'd.
True is, me also he hath judg'd, or rather
Me not, but the brute serpent in whose shape
Man I deceiv'd: that which to me belongs,
Is enmity, which he will put between
Me and mankind; I am to bruise his heel;
His seed, when is not set, shall bruise my head;
A world who would not purchase with a bruise,
Or much more grievous pain? Ye have th' account
Of my performance: what remains, ye gods,
But up, and enter now into full bliss?"
So having said, awhile he stood, expecting
Their universal shout and high applause
To fill his ear; when, contrary, he hears
On all sides, from innumerable tongues,
A dismal universal hiss, the sound
Of public scorn; he wonder'd, but not long
Had leisure, wondering at himself now more;
His visage drawn he felt to sharp and spare;
His arms clung to his ribs: his legs intwining
Each other, till supplanted down he fell
A monstrous serpent on his belly prone,
Reluctant, but in vain; a greater power
Now rul'd him, punish'd in the shape he sinn'd,
According to his doom: he would have spoke,
But hiss for hiss return'd with forked tongue
To forked tongue; for now were all transform'd
Alike, to serpents all, as accessories
To his bold riot; dreadful was the din
Of hissing through the hall, thick swarming now
With complicated monsters head and tail,
Scorpion, and asp, and amphisbæna dire,

ıorn'd, hydrus, and elops drear,
ıs (not so thick swarm'd once the soil
vith blood of gorgon, or the isle
, but still greatest he the midst,
·on grown, larger than whom the sun
'd in the Pythian vale on slime,
thon, and his pow'r no less he seem'd
e rest still to retain; they all
w'd issuing forth to th' open field,
l yet left of that revolted rout
ll'n, in station stood or just array,
vith expectation when to see
h issuing forth their glorious chief;
, but other sight instead! a crowd
erpents; horror on them fell,
id sympathy; for, what they saw,
themselves now changing; down their arms,
l both spear and shield; down they as fast,
lire hiss renew'd, and the dire form
y contagion; like in punishment,
r crime. Thus was th' applause they meant,
exploding hiss, triumph to shame
ıemselves from their own mouths. There stood
ıard by, sprung up with this their change,
vho reigns above, to aggravate
ıance, laden with fair fruit, like that
·ew in Paradise, the bait of Eve
.e tempter: on that prospect strange
nest eyes they fix'd, imagining
›rbidden tree a multitude
, to work them further woe or shame;
h'd with scalding thirst and hunger fierce,
· *delude them sent*, could not abstain,

But on they roll'd in heaps, and, up the trees
Climbing, sat thicker than the snaky locks
That curl'd Megæra: greedily they pluck'd
The fruitage fair to sight, like that which grew
Near that bituminous lake where Sodom flam'd
This more delusive, not the touch, but taste
Deceiv'd; they, fondly thinking to allay
Their appetite with gust, instead of fruit
Chew'd bitter ashes, which the offended taste
With spattering noise rejected: oft they assay'd,
Hunger and thirst constraining; drugg'd as oft,
With hatefullest disrelish writh'd their jaws
With soot and cinders fill'd; so oft they fell
Into the same illusion, not as man,
Whom they triumph'd once laps'd. Thus were they
And worn with famine long, and ceaseless hiss,
Till their lost shape, permitted, they resum'd;
Yearly enjoin'd, some say, to undergo
This annual humbling certain number'd days,
To dash their pride, and joy, for man seduc'd.
However, some tradition they dispers'd
Among the heathen of their purchase got,
And fabled how the serpent, whom they call'd
Ophion, with Eurynome, the wide
Encrouching Eve perhaps, had first the rule
Of high Olympus; thence by Saturn driven
And Ops, ere yet Dictæan Jove was born.
  Meanwhile in Paradise the hellish pair
Too soon arriv'd; Sin, there in pow'r before,
Once actual, now in body, and to dwell
Habitual habitant; behind her death,
Close following pace for pace, not mounted yet
On his pale horse; to whom Sin thus began.

"Second of Satan sprung, all-conquering Death!
hat think'st thou of our empire now, though earn'd
ith travel difficult, not better far
ian still at hell's dark threshold to' have sat watch,
inam'd, undreaded, and thyself half starv'd?"
Whom thus the sin-born monster answer'd soon:
To me, who with eternal famine pine,
like is Hell, or Paradise, or Heav'n;
ere best, where most with ravine I may meet;
here here, though plenteous, all too little seems
) stuff this maw, this vast unhide bound corps."
) whom th' incestuous mother thus reply'd.
Thou therefore on these herbs, and fruits, and flow'rs,
ed first; on each beast next, and fish, and fowl;
) homely morsels; and, whatever thing
ie scythe of time mows down, devour unspar'd;
ll I, in man residing, through the race,
s thoughts, his looks, words, actions, all infect,
nd season him thy last and sweetest prey."
This said, they both betook them several ways
)th to destroy, or unimmortal make
ll kinds, and for destruction to mature
)oner or later; which th' Almighty seeing,
om his transcendent seat the saints among,
o those bright orders utter'd thus his voice.
"See with what heat these dogs of Hell advance
o waste and havock yonder world, which I
) fair and good created; and had still
ept in that state, had not the folly' of man
et in these wasteful furies, who impute
olly to me; so doth the prince of Hell
nd his adherents, that with so much ease
suffer them to enter and possess

A place so heav'nly; and, conniving, seem
To gratify my scornful enemies,
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I call'd and drew them thither
My Hell-hounds, to lick up the draff and filth
Which man's polluting sin with taint hath shed
On what was pure; till, cramm'd and gorg'd, nigh h
With suck'd and glutted offal, at one sling
Of thy victorious arms, well-pleasing Son,
Both Sin, and Death, and yawning grave, at last
Through Chaos hurl'd, obstruct the mouth of Hell
For ever, and seal up his ravenous jaws.
Then Heav'n and Earth renew'd shall be made pure
To sanctity, that shall receive no stain:
Till then, the curse pronounc'd on both precedes."
He ended, and the heav'nly audience loud
Sung halleluiah, as the sound of seas,
Through multitude that sung: "Just are thy ways,
Righteous are thy decrees on all thy works;
Who can extenuate thee?" Next, to the Son,
"Destin'd restorer of mankind, by whom
New Heav'n and Earth shall to the ages rise,
Or down from Heav'n descend." Such was their son
While the Creator, calling forth by name
His mighty angels, gave them several charge,
As sorted best with present things. The sun
Had first his precept so to move, so shine,
As might affect the earth with cold and heat
Scarce tolerable; and from the north to call
Decrepit winter, from the south to bring
Solstitial summer's heat. To the blanc moon

Her office they prescrib'd: to th' other five
Their planetary motions and aspects,
In sextile, square, and trine, and opposite,
Of noxious efficacy, and when to join
In synod unbenign; and taught the fix'd
Their influence malignant when to shower,
Which of them rising with the sun, or falling,
Should prove tempestuous: to the winds they set
Their corners, when with bluster to confound
Sea, air, and shore; the thunder when to roll
With terror through the dark aëreal hall.
Some say, he bid his angels turn askance
The poles of earth twice ten degrees and more,
From the sun's axle; they with labour push'd
Oblique the centric globe: some say, the sun
Was bid turn reins from th' equinoctial road
Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins,
Up to the Tropic Crab; thence down amain
By Leo, and the Virgin, and the Scales,
As deep as Capricorn; to bring in change
Of seasons to each clime; else had the spring
Perpetual smil'd on earth with vernant flowers,
Equal in days and nights, except to those
Beyond the polar circles; to them day
Had unbenighted shone, while the low sun,
To recompense his distance, in their sight
Had rounded still th' horizon, and not known
Or east or west, which had forbid the snow
From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit
The sun, as from Thyestean banquet, turn'd
His course *intended; else*, how had the world

Inhabited, though sinless, more than now,
Avoided pinching cold and scorching heat?
These changes in the Heav'ns, though slow, produc'd
Like change on sea and land; sideral blast,
Vapour, and mist, and exhalation hot,
Corrupt and pestilent: now, from the north
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, arm'd with ice,
And snow, and hail, and stormy gust and flaw,
Boreas, and Cæcias, and Argestes loud,
And Thrascias, rend the woods, and seas upturn;
With adverse blast upturn them from the south
Notus, and Afer black with thund'rous clouds
From Serraliona; thwart of these, as fierce,
Forth rush the Levant and the ponent winds,
Eurus and Zephyr, with their lateral noise,
Sirocco and Libecchio. Thus began
Outrage from lifeless things; but Discord first,
Daughter of Sin, among th' irrational,
Death introduc'd, through fierce antipathy:
Beast now with beast 'gan war, and fowl with fowl,
And fish with fish; to graze the herb all leaving,
Devour'd each other; nor stood much in awe
Of man, but fled him; or, with count'nance grim,
Glar'd on him passing. These were from without
The growing miseries, which Adam saw
Already' in part, though hid in gloomiest shade,
To sorr'ow abandon'd, but worse felt within:
And, in a troubled sea of passion tost,
Thus to disburden sought with sad complaint.
"O miserable of happy! is this the end
Of this new glorious world, and m · so late
The glory of that glory, who now become

Accurs'd of blessed? hide me from the face
Of God, whom to behold was then my height
Of happiness! yet well, if here would end
The misery; I deserv'd it, and would bear
My own deservings; but this will not serve;
All that I eat or drink, or shall beget,
Is propagated curse. O voice, once heard
Delightfully, *Increase and multiply*,
Now death to hear! for what can I increase,
Or multiply, but curses on my head?
Who of all ages to succeed, but feeling
The evil on him brought by me, will curse
My head? Ill fare our ancestor impure,
For this we may thank Adam; but his thanks
Shall be the execration; so, besides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me rebound;
On me, as on their natural centre, light
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request thee, Maker, from my clay
To mould me man? did I solicit thee,
From darkness to promote me, or here place
In this delicious garden? as my will
Concurr'd not to my being, it were but right
And equal to reduce me to my dust;
Desirous to resign and render back
All I receiv'd; unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes? inexplicable
Thy *justice seems*; yet, to say truth, too late

I thus contest; then should have been refus'd
Those terms, whatever, when they were propos'd:
Thou didst accept them; wilt thou' enjoy the good,
Then cavil the conditions? and, though God
Made thee without thy leave, what if thy son
Prove disobedient, and, reprov'd, retort,
Wherefore didst thou beget me'? I sought it not:
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But natural necessity, begot.
God made thee, of choice his own, and of his own
To serve him; thy reward was of his grace;
Thy punishment then justly' is at his will.
Be' it so, for I submit; his doom is fair,
That dust I am, and shall to dust return:
O welcome hour whenever! why delays
His hand to execute what his decree
Fix'd on this day? why do I overlive?
Why am I mock'd with death, and lengthen'd out
To deathless pain? how gladly would I meet
Mortality my sentence, and be earth
Insensible! how glad would lay me down
As in my mother's lap! there I should rest
And sleep secure; his dreadful voice no more
Would thunder in my ears; no fear of worse
To me and to my offspring, would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die;
Lest that pure breath of life, the spi'rit of man
Which God inspir'd, cannot together perish
With this corporeal clod; then in the grave,
Or in some other dismal place, wh' knows
But I shall die a living death? O thought

Horrid, if true! yet why? it was but breath
Of life that sinn'd; what dies but what had life
And sin? the body properly hath neither.
All of me then shall die: let this appease
The doubt, since human reach no further knows.
For though the Lord of all be infinite,
Is his wrath also? be it, man is not so,
But mortal doom'd. How can he exercise
Wrath without end on man whom death must end?
Can he make deathless death? that were to make
Strange contradiction, which to God himself
Impossible is held, as argument
Of weakness, not of pow'r. Will he draw out,
For anger's sake, finite to infinite,
In punish'd man, to satisfy his rigour,
Satisfy'd never? that were to extend
His sentence beyond dust and nature's law,
By which all causes else, according still
To the reception of their matter, act,
Not to th' extent of their own sphere. But say
That death be not one stroke, as I suppos'd,
Bereaving sense, but endless misery
From this day onward; which I feel begun
Both in me, and without me; and so last
To perpetuity; ay me! that fear
Comes thund'ring back with dreadful revolution
On my defenceless head; both death and I
Are found eternal, and incorporate both;
Nor I on my part single; in me all
Posterity stands curs'd: fair patrimony
That I must leave ye, sons! O, were I able
To waste it all myself, and leave ye none!
So disinherited, how would ye bless

Me, now your curse! Ah, why should all mankind,
For one man's fault thus guiltless be condemn'd,
If guiltless? But from me what can proceed,
But all corrupt; both mind and will deprav'd
Not to do only, but to will the same
With me? how can they then acquitted stand
In sight of God? Him, after all disputes,
Forc'd I absolve: all my evasions vain,
And reasonings, though through mazes, lead me still
But to my own conviction: first and last
On me, me only, as the source and spring
Of all corruption, all the blame lights due;
So might the wrath! Fond wish! couldst thou support
That burden heavier than the earth to bear;
Than all the world much heavier, though divided
With that bad woman? Thus, what thou desir'st,
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future;
To Satan only like both crime and doom.
O Conscience! into what abyss of fears
And horrors hast thou driv'n me; out of which
I find no way, from deep to deeper plung'd!"
  Thus Adam to himself lamented loud
Through the still night: not now, as ere man fell,
Wholesome, and cool, and mild, but with black air
Accompanied, with damps and dreadful gloom;
Which to his evil conscience represented
All things with double terror: on the ground
Outstretch'd he lay, on the cold ground; and oft
Curs'd his creation; death as oft accus'd
Of tardy execution, since denounc'd
The day of his offence. "Why comes not death,"

Said he, with one thrice acceptable stroke
To end me? shall truth fail to keep her word,
Justice divine not hasten to be just?
But Death comes not at call; Justice divine
Mends not her slowest pace for pray'rs or cries.
O woods, O fountains, hillocks, dales, and bowers!
With other echo late I taught your shades
To answer, and resound far other song."
Whom thus afflicted when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assay'd:
But her with stern regard he thus repell'd.
"Out of my sight, thou serpent! that name best
Befits thee with him leagu'd, thyself as false
And hateful; nothing wants, but that thy shape,
Like his, and colour serpentine, may show
Thy inward fraud, to warn all creatures from thee
Henceforth; lest that too heav'nly form, pretended
To hellish falsehood, snare them! But for thee
I had persisted happy'; had not thy pride
And wand'ring vanity, when least was safe,
Rejected my forewarning, and disdain'd
Not to be trusted; longing to be seen,
Though by the dev'il himself, him overweening
To over-reach; but with the serpent meeting,
Fool'd and beguil'd; by him thou, I by thee,
To trust thee from my side; imagin'd wise,
Constant, mature, proof against all assaults;
And understood not all was but a show,
Rather than solid virtue'; all but a rib
Crooked by nature, bent, as now appears,
More to the part sinister, from me drawn;
Well *if thrown out, as supernumerary*

To my just number found. O! why did God,
Creator wise, that peopled highest Heav'n
With spirits masculine, create at last
This novelty on earth, this fair defect
Of nature, and not fill the world at once
With men, as angels, without feminine;
Or find some other way to generate
Mankind? this mischief had not then befall'n,
And more that shall befall; innumerable
Disturbances on earth through female snares,
And strait conjunction with this sex: for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake;
Or whom he wishes most shall seldom gain
Through her perverseness, but shall see her gain'd
By a far worse; or, if she love, withheld
By parents; or his happiest choice too late
Shall meet, already link'd and wedlock-bound
To a fell adversary', his hate or shame:
Which infinite calamity shall cause
To human life, and household peace confound."
He added not, and from her turn'd; but Eve,
Not so repuls'd, with tears that ceas'd not flowing,
And tresses all disorder'd, at his feet
Fell humble; and embracing them, besought
His peace, and thus proceeded in her plaint.
"Forsake me not thus, Adam! witness Heav'n
What love sincere, and reverence in my heart
I bear thee, and unweeting have offended,
Unhappily deceived! thy suppliant
I beg, and clasp thy knees; bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel, in this uttermost distress,

My only strength and stay: forlorn of thee,
Whither shall I betake me, where subsist?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace; both joining,
As join'd in injuries, one enmity
Against a foe by doom express assign'd us,
That cruel serpent: on me exercise not
Thy hatred for this misery befall'n;
On me already lost, me than thyself
More miserable! both have sinn'd; but thou
Against God only', I against God and thee;
And to the place of judgment will return,
There with my cries importune Heav'n, that all
The sentence, from thy head removed, may light
On me, sole cause to thee of all this woe;
Me, me only, just object of his ire!"
She ended weeping, and her lowly plight,
Immoveable, till peace obtain'd from fault
Acknowledg'd and deplor'd, in Adam wrought
Commiseration: soon his heart relented
Tow'rds her, his life so late, and sole delight,
Now at his feet submissive in distress;
Creature so fair his reconcilement seeking,
His counsel, whom she had displeas'd, his aid:
As one disarm'd, his anger all he lost,
And thus with peaceful words uprais'd her soon.
"Unwary', and too desirous, as before,
So now of what thou know'st not, who desir'st
The punishment all on thyself; alas!
Bear thine own first, ill able to sustain
His full wrath, whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If prayers
Could alter *high decrees*, I to that place

Would speed before thee, and be louder heard,
That on my head all might be visited;
Thy frailty and infirmer sex forgiven,
To me committed, and by me expos'd.
But rise; let us no more contend, nor blame
Each other, blam'd enough elsewhere; but strive
In offices of love, how we may lighten
Each other's burden, in our share of woe;
Since this day's death denounc'd, if ought I see,
Will prove no sudden, but a slow-pac'd evil;
A long day's dying, to augment our pain,
And to our seed (O hapless seed!) deriv'd."
To whom thus Eve, recovering heart, reply'd.
"Adam by sad experiment I know
How little weight my words with thee can find,
Found so erroneous; thence by just event
Found so unfortunate: nevertheless,
Restor'd by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart
Living or dying, from thee I will not hide
What thoughts in my unquiet breast are risen,
Tending to some relief of our extremes,
Or end; though sharp and sad, yet tolerable,
As in our evils, and of easier choice.
If care of our descent perplex us most,
Which must be born to certain woe, devour'd
By Death at last; and miserable it is
To be to others cause of misery,
Our own begott'n, and of our loins to bring
Into this cursed world a woeful race,
That after wretched life must be at last
Food for so foul a monster; in thy power

yet ere conception to prevent
ce unblest, to be'ing yet unbegot.
ss thou art, childless remain: so Death
e deceiv'd his glut, and with us two
'd to satisfy his ravenous maw.
hou judge it hard and difficult,
sing, looking, loving, to abstain
ove's due rites, nuptial embraces sweet,
th desire to languish without hope,
the present object languishing
ke desire; which would be misery
rment less than none of what we dread;
both ourselves and seed at once to free
what we fear for both, let us make short;
seek Death; or, he not found, supply
ur own hands his office on ourselves:
and we longer shivering under fears,
ow no end but death, and have the power,
ny ways to die the shortest choosing,
ction with destruction to destroy?"
ended here, or vehement despair
off the rest; so much of death her thoughts
ntertain'd, as dy'd her cheeks with pale.
lam, with such counsel nothing sway'd,
ter hopes his more attentive mind
ng had rais'd; and thus to Eve reply'd.
ve, thy contempt of life and pleasure seems
ue in thee something more sublime
xcellent than what thy mind contemns;
lf-destruction therefore sought, refutes
xcellence thought in thee; and implies,
y contempt, but anguish and regret
of life and pleasure overlov'd,

Or if thou covet death, as utmost end
Of misery, so thinking to evade
The penalty pronounc'd; doubt not but God
Hath wiselier arm'd his vengeful ire, than so
To be forestall'd; much more I fear lest death,
So snatch'd, will not exempt us from the pain
We are by doom to pay; rather, such acts
Of contumacy will provoke the Highest
To make death in us live: then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed
Part of our sentence, that thy seed shall bruise
The serpent's head; piteous amends! unless
Be meant, whom I conjecture, our grand foe,
Satan, who, in the serpent, hath contriv'd
Against us this deceit: to crush his head
Would be revenge indeed! which will be lost
By death brought on ourselves, or childless days
Resolv'd, as thou proposest; so our foe
Shall 'scape his punishment ordain'd, and we
Instead shall double ours upon our heads.
No more be mention'd then of violence
Against ourselves; and wilful barrenness,
That cuts us off from hope, and savours only
Rancour and pride, impatience and despite,
Reluctance against God and his just yoke
Laid on our necks. Remember with what mild
And gracious temper he both heard, and judg'd,
Without wrath or reviling; we expected
Immediate dissolution, which we thought
Was meant by death that day; when lo! to thee
Pains only in child-bearing were foretold,
And bringing forth; soon recompens'd with joy,

'omb: on me the curse aslope
e ground; with labour I must earn
hat harm? Idleness had been worse:
ll sustain me; and, lest cold
d injure us, his timely care
ught, provided; and his hands
worthy, pitying while he judg'd;
ore, if we pray him, will his ear
his heart to pity' incline,
further by what means to shun
t seasons, rain, ice, hail, and snow?
he sky with various face begins
1 this mountain; while the winds
nd keen, shattering the graceful locks
spreading trees; which bids us seek
shroud, some better warmth to cherish
numb'd, ere this diurnal star
ıe night, how we his gather'd beams
y with matter sere foment;
on of two bodies, grind
e to fire; as late the clouds
ush'd with winds, rude in their shock
t lightning; whose thwart flame, driv'n down,
gummy bark of fir or pine;
comfortable heat from far,
t supply the sun: such fire to use,
ay else be remedy or cure
ch our own misdeeds have wrought,
ıct us praying, and of grace
ıim; so as we need not fear
ıodiously this life, sustain'd
many comforts, till we end
final rest and native home.

What better can we do, than, to the place
Repairing where he judg'd us, prostrate fall
Before him reverent; and there confess
Humbly our faults, and pardon beg; with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow' unfeign'd, and humiliation meek?
Undoubtedly he will relent, and turn
From his displeasure; in whose look serene,
When angry most he seem'd and most severe,
What else but favour, grace, and mercy shone?"

So spake our father penitent; nor Eve
Felt less remorse: they, forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent; and both confess'd
Humbly their faults, and pardon begg'd; with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.

END OF BOOK X.

THE

ELEVENTH BOOK

OF

PARADISE LOST.

ARGUMENT.

The Son of God presents to his Father the prayers of our fi parents now repenting, and intercedes for them: God c cepts them, but declares that they must no longer abi in Paradise; sends Michael with a band of cherubim dispossess them; but first to reveal to Adam future thing Michael's coming down. Adam shows to Eve certc ominous signs; he discerns Michael's approach; goes c to meet him: the angel denounces their departure. Ev lamentation. Adam pleads, but submits: the angel lea ldm up to a high hill; sets before him in vision what sh happen till the flood.

FORBES' EDIT.
BOOK XI.

PARADISE LOST.

BOOK XI.

THUS they, in lowliest plight, repentant stood
Praying; for from the mercy-seat above
Prevenient grace descending had remov'd
The stony from their hearts, and made new flesh
Regenerate grow instead; that sighs now breath'd
Unutterable, which the spi'rit of pray'r
Inspir'd, and wing'd for Heav'n with speedier flight
Than loudest oratory: yet their port
Not of mean suitors; nor important less
Seem'd their petition, than when th' ancient pair
In fables old, less ancient yet than these,
Deucalion and chaste Pyrrha, to restore
The race of mankind drown'd, before the shrine
Of Themis stood devout. To Heav'n their prayers
Flew up, nor miss'd the way, by envious winds
Blown vagabond or frustrate; in they pass'd
Dimensionless through heav'nly doors; then, clad
With incense, where the golden altar fum'd,
By their great intercessor, came in sight
Before the Father's throne: them the glad Son
Presenting, thus to intercede began.
"See, Father, what first fruits on earth are sprung
From thy implanted grace in man; these sighs
And pray'rs, which in this golden censer, mix'd

With incense, I thy priest before thee bring;
Fruits of more pleasing savour, from thy seed
Sown with contrition in his heart, than those
Which, his own hand manuring, all the trees
Of Paradise could have produc'd, ere fall'n
From innocence. Now therefore, bend thine ear
To supplication; hear his sighs, though mute;
Unskilful with what words to pray, let me
Interpret for him; me, his advocate
And propitiation; all his works on me,
Good, or not good, ingraft; my merit those
Shall perfect, and for these my death shall pay.
Accept me; and in me, from these receive
The smell of peace tow'ard mankind: let him live
Before thee reconcil'd, at least his days
Number'd, though sad; till death, his doom (which I
To mitigate thus plead, not to reverse),
To better life shall yield him; where with me
All my redeem'd may dwell in joy and bliss;
Made one with me, as I with thee am one."
"To whom the Father, without cloud, serene.
"All thy request for man, accepted Son,
Obtain; all thy request was my decree:
But, longer in that Paradise to dwell,
The law I gave to nature him forbids:
Those pure immortal elements, that know
No gross, no unharmonious mixture foul,
Eject him, tainted now; and purge him off
As a distemper, gross, to air as gross,
And mortal food; as may dispose him best
For dissolution wrought by sin, that first
Distemper'd all things, and of incorrupt
Corrupted. I, at first, with two fair gifts

endow'd, with happiness;
ality: that fondly lost,
erv'd but to eternize woe;
led death; so death becomes
aedy; and, after life,
rp tribulation, and refin'd
faithful works, to second life,
e renovation of the just,
n up with Heav'n and earth renew'd.
all to synod all the blest,
eav'n's wide bounds; from them I will not hide
nts, how with mankind I proceed,
n peccant angels late they saw,
r state, though firm, stood more confirm'd."
, and the Son gave signal high
ht minister that watch'd; he blew
t, heard in Oreb since perhaps
descended, and perhaps once more
general doom. The angelic blast
regions: from their blissful bowers
ine shade, fountain or spring,
rs of life, where'er they sat
ips of joy, the sons of light
rting to the summons high;
eir seats; till from his throne supreme
ty thus pronounc'd his sov'reign will.
like one of us man is become
th good and evil, since his taste
nded fruit; but let him boast
dge of good lost, and evil got;
ad it suffic'd him to have known
elf, and evil not at all.
now, repents, and prays contrite,

My motions in him: longer than they move,
His heart I know, how variable and vain,
Self-left. Lest therefore his now bolder hand
Reach also of the tree of life, and eat,
And live for ever, dream at least to live
For ever, to remove him I decree,
And send him from the garden forth to till
The ground whence he was taken, fitter soil.
" Michael, this my behest have thou in charge;
Take to thee from among the cherubim
Thy choice of flaming warriors, lest the fiend,
Or in behalf of man, or to invade
Vacant possession, some new trouble raise:
Haste thee, and from the Paradise of God
Without remorse, drive out the sinful pair;
From hallow'd ground th' unholy; and denounce
To them, and to their progeny, from thence
Perpetual banishment. Yet, lest they faint
At the sad sentence rigorously urg'd,
For I behold them soften'd, and with tears
Bewailing their excess, all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate; reveal
To Adam what shall come in future days,
As I shall thee enlighten; intermix
My covenant in the woman's seed renew'd;
So send them forth, though sorrowing, yet in peace:
And, on the east side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch; and of a sword the flame
Wide-waving; all approach far off to fright,
And guard all passage to the tree of life:
Lest Paradise a receptacle prove

ɔul, and all my trees their prey;
stol'n fruit man once more to delude."
; and th' archangelic pow'r prepar'd
ɜscent; with him the cohort bright
cherubim; four faces each
double Janus; all their shape
ith eyes more numerous than those
nd more wakeful than to drouse,
th Arcadian pipe, the past'ral reed
or his opiate rod. Meanwhile,
the world with sacred light,
ɣak'd; and with fresh dews embalm'd
when Adam and first matron Eve
now their orisons, and found
ded from above; new hope to spring
ir; joy, but with fear yet link'd;
to Eve his welcome words renew'd.
ily may faith admit, that all
hich we enjoy from Heav'n descends;
ɔm us ought should ascend to Heav'n
t as to concern the mind
h-blest, or to incline his will,
ef may seem; yet this will prayer
t sigh of human breath, upborne
ɜeat of God. For since I sought
' offended Deity to' appease;
d before him humbled all my heart;
I saw him placable and mild,
ear; persuasion in me grew
ɜeard with favour; peace return'd
breast, and to my memory
that thy seed shall bruise our foe;
ı not minded in dismay, yet now

Assures me that the bitterness of death
Is past, and we shall live. Whence hail to thee,
Eve rightly call'd, mother of all mankind,
Mother of all things living, since by thee
Man is to live; and all things live for man."

To whom thus Eve with sad demeanour meek.
"Ill worthy I such title should belong
To me transgressor; who, for thee ordain'd
A help, became thy snare; to me reproach
Rather belongs, distrust, and all dispraise:
But infinite in pardon was my Judge,
That I, who first brought death on all, am grac'd
The source of life; next favourable thou,
Who highly thus to' entitle me vouchsaf'st,
Far other name deserving. But the field
To labour calls us, now with sweat impos'd,
Though after sleepless night; for see! the morn,
All unconcerned with our unrest, begins
Her rosy progress smiling; let us forth;
I never from thy side henceforth to stray,
Where'er our day's work lies, though now enjoin'd
Laborious, till day droop; while here we dwell,
What can be toilsome in these pleasant walks?
Here let us live, though in fall'n state, content."

So spake, so wish'd much humbled Eve; but fate
Subscrib'd not; Nature first gave signs, impress'd
On bird, beast, air; air suddenly eclips'd
After short blush of morn; nigh in her sight
The bird of Jove, stoop'd from his airy tour,
Two birds of gayest plume before him drove;
Down from a hill the beast that reigns in woods,
First hunter then, pursu'd a gentle brace,
Goodliest of all the forest, hart and hind;

h' eastern gate was bent their flight.
rv'd, and with his eye the chace
not unmov'd to Eve thus spake.
, some further change awaits us nigh,
av'n by these mute signs in nature, shows
rs of his purpose; or to warn
to secure, of our discharge
ilty, because from death releas'd
; how long, and what till then our life,
rs? or more than this, that we are dust,
r must return, and be no more?
this double object in our sight
ursu'd in th' air, and o'er the ground,
he self-same hour? why in the east
ere day's mid course, and morning light
at in yon western cloud, that draws
lue firmament a radiant white,
descends, with something heav'nly fraught?"
I not; for by this the heav'nly bands
n a sky of jasper lighted now
e, and on a hill made halt;
s apparition, had not doubt
l fear that day dimm'd Adam's eye.
nore glorious, when the angels met
Mahanaim, where he saw
pavilion'd with his guardians bright;
which on the flaming mount appear'd
n, cover'd with a camp of fire,
he Syrian king, who to surprise
assassin-like, had levied war,
oclaim'd. The princely hierarch
right stand there left his pow'rs, to seize
of the garden; he alone,

To find where Adam shelter'd, took his way,
Not unperceiv'd of Adam; who to Eve,
While the great visitant approach'd, thus spake.
"Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New laws to be observ'd; for I descry,
From yonder blazing cloud that veils the hill,
One of the heav'nly host, and, by his gait,
None of the meanest; some great potentate,
Or of the thrones above; such majesty
Invests him coming! yet not terrible,
That I should fear, nor sociably mild,
As Raphaël, that I should much confide;
But solemn and sublime, whom not to' offend,
With reverence I must meet, and thou retire."
He ended; and th' arch-angel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man; over his lucid arms
A military vest of purple flow'd,
Livelier than Melibœan, or the grain
Of Sarra, worn by kings and heroes old
In time of truce; Iris had dipt the woof;
His starry helm unbuckled shew'd him prime
In manhood where youth ended; by his side,
As in a glist'ring zodiac, hung the sword,
Satan's dire dread, and in his hand the spear.
Adam bow'd low; he, kingly, from his state
Inclin'd not, but his coming thus declar'd.
"Adam, Heav'n's high behest no preface needs:
Sufficient that thy pray'rs are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure many days
Giv'n thee of grace, wherein thou mayst repent,

with many deeds well done
ell may then thy Lord, appeas'd,
ite from Death's rapacious claim;
s Paradise to dwell
emove thee I am come,
om the garden forth to till
nce thou wast taken, fitter soil."
for Adam at the news
a chilling gripe of sorrow stood,
s bound; Eve, who unseen
d, with audible lament
the place of her retire.
d stroke, worse than of Death!
thee, Paradise? thus leave
, these happy walks and shades,
s? where I had hope to spend,
d, the respite of that day
rtal to us both. O flowers,
n other climate grow,
ion, and my last
I bred up with tender hand
ening bud, and gave ye names!
rear ye to the sun, or rank
water from th' ambrosial fount?
otial bow'r, by me adorn'd
ght or smell was sweet! from thee
, and whither wander down
rld; to this obscure
shall we breathe in other air
tom'd to immortal fruits?"
ne angel interrupted mild.
ve, but patiently resign
a hast lost; nor set thy heart,

Thus over-fond, on that which is not thine;
Thy going is not lonely; with thee goes
Thy husband; him to follow thou art bound;
Where he abides, think there thy native soil."
Adam, by this from the cold sudden damp
Recovering, and his scatter'd spi'rits return'd,
To Michael thus his humble words address'd.
"Celestial, whether among the thrones, or nam'd
Of them the high'est, for such of shape may seem
Prince above princes! gently hast thou told
Thy message, which might else in telling wound,
And in performing end us; what besides
Of sorrow, and dejection, and despair,
Our frailty can sustain, thy tidings bring,
Departure from this happy place, our sweet
Recess, and only consolation left
Familiar to our eyes! all places else
Inhospitable' appear, and desolate;
Nor knowing us, nor known; and, if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assidnous cries:
But pray'r against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth:
Therefore to his great bidding I submit.
This most afflicts me, that departing hence,
As from his face I shall be hid, depriv'd
His blessed count'nance: here I could frequent
With worship place by place where he vouchsaf'd
Presence divine; and to my sons relate,
'On this mount he appear'd; under this tree
Stood visible; among these pines his voice

here with him at this fountain talk'd:'
grateful altars I would rear
turf, and pile up every stone
rom the brook, in memory,
ient to ages; and thereon
et smelling gums, and fruits, and flowers:
nether world where shall I seek
t appearances, or foot-step trace?
'h I fled him angry, yet, recall'd
long'd and promis'd race, I now
hold though but his utmost skirts
and far off his steps adore."
m thus Michael with regard benign.
thou know'st Heav'n his, and all the Earth,
ock only'; his omnipresence fills
, and air, and every kind that lives,
l by his virtual pow'r and warm'd:
rth he gave thee to possess and rule,
able gift; surmise not then
nce to these narrow bounds confin'd
se, or Eden: this had been
ny capital seat, from whence had spread
ations, and had hither come
the ends of th' earth, to celebrate
reuce thee, their great progenitor.
re-eminence thou' hast lost, brought down
on even ground now with thy sons:
t not but in valley, and in plain,
here; and will be found alike
nd of his presence many a sign
wing thee, still compassing thee round
dness and paternal love, his face
and of his steps the track divine.

Which that thou may'st believe, and be confirm'd
Ere thou from hence depart, know, I am sent
To show thee what shall come in future days
To thee, and to thy offspring; good with bad
Expect to hear; supernal grace contending
With sinfulness of men; thereby to learn
True patience, and to temper joy with fear
And pious sorrow; equally inur'd
By moderation either state to bear,
Prosperous or adverse: so shalt thou lead
Safest thy life, and best prepar'd endure
Thy mortal passage when it comes. Ascend
This hill; let Eve (for I have drench'd her eyes)
Here sleep below, while thou to foresight wak'st;
As once thou slept'st, while she to life was form'd."
To whom thus Adam gratefully reply'd.
"Ascend, I follow thee, safe guide, the path
Thou lead'st me"; and to the hand of Heav'n submit,
However chast'ning; to the evil turn
My obvious breast; arming to overcome
By suffering, and earn rest from labour won,
If so I may attain." So both ascend
In the visions of God: it was a hill,
Of Paradise the highest; from whose top
The hemisphere of earth, in clearest ken,
Stretch'd out to th' amplest reach of prospect lay.
Not high'er that hill, nor wider looking round,
Whereon, for different cause, the tempter set
Our second Adam, in the wilderness;
To show him all earth's kingdoms, and their glory.
His eye might there command wherever stood
City of old or modern fame, the seat
Of mightiest empire, from the destin'd walls

lu, seat of Cathaian Can,
archand by Oxus, Temir's throne,
i of Sinæan kings; and thence
ınd Lahor of great Mogul,
he golden Chersonese; or where
ın in Echatan sat, or since
ın; or where the Russian Ksar
or the sultan in Bizance,
ı-born; nor could his eye not ken
e of Negus to his utmost port
ıd the less maritime kings
and Quiloa, and Melind,
ı, thought Ophir, to the realm
and Angola farthest south;
from Niger flood to Atlas mount
oms of Almansor, Fez, and Sus,
nd Algiers, and Tremisen;
thence, and where Rome was to sway
; in spi'rit perhaps he also saw
.co, the seat of Montezume,
in Peru, the richer seat
pa; and yet unspoil'd
hose great city Geryon's sons
rado: but to nobler sights
om Adam's eyes the film remov'd,
.t false fruit that promis'd clearer sight
then purg'd with euphrasy and rue
nerve, for he had much to see;
he well of life three drops instill'd.
e pow'r of these ingredients pierc'd,
innost seat of mental sight,
ı, now enforc'd to close his eyes,
ı, and all his spi'rits became entranc'd;

But him the gentle angel by the hand
Soon rais'd, and his attention thus recall'd.
"Adam, now ope thine eyes; and first behold
Th' effects which thy original crime hath wrought
In some to spring from thee, who never touch'd
Th' excepted tree, nor with the snake conspir'd,
Nor sinn'd thy sin; yet from that sin derive
Corruption, to bring forth more violent deeds."
His eyes he open'd, and beheld a field,
Part arable and tilth, whereon were sheaves
New reap'd; the other part sheep-walks and folds;
I' th' midst an altar as the land-mark stood,
Rustic, of grassy sord; thither anon
A sweaty reaper from his tillage brought
First fruits, the green ear, and the yellow sheaf,
Uncull'd, as came to hand; a shepherd next,
More meek, came with the firstlings of his flock,
Choicest and best; then, sacrificing laid
The inwards and their fat, with incense strow'd,
On the cleft wood, and all due rites perform'd;
His offering soon propitious fire from Heav'n
Consum'd with nimble glance, and grateful steam;
The other's not, for his was not sincere;
Whereat he inly rag'd, and as they talk'd,
Smote him into the midriff with a stone
That beat out life; he fell; and, deadly pale,
Groan'd out his soul with gushing blood effus'd.
Much at that sight was Adam in his heart
Dismay'd, and thus in haste to th' angel cry'd.
"O teacher, some great mischief hath befall'n
To that meek man, who well had sacrific'd;
Is piety thus and pure devotion paid?"

om Michael thus, he also mov'd, reply'd.
two are brethren, Adam, and to come
ıy loins; the unjust the just hath slain,
r that his brother's offering found
:av'n acceptance: but the bloody fact
aveng'd, and the other's faith, approv'd,
reward; though here thou see him die,
in dust and gore." To which our sire.
ı! both for the deed, and for the cause!
: I now seen Death? Is this the way
eturn to native dust? O sight
', foul and ugly to behold,
o think, how horrible to feel!"
ıom thus Michaël. "Death thou hast seen
st shape on man; but many shapes
ı, and many are the ways that lead
rim cave, all dismal; yet to sense
rible at the entrance than within.
ı thou saw'st, by violent stroke shall die;
flood, famine, by intemp'rance more
ı and drinks, which on the earth shall bring
dire, of which a monstrous crew
hee shall appear; that thou may'st know
isery th' inabstinence of Eve
ing on men." Immediately a place
ıis eyes appear'd, sad, noisome, dark;
house it seem'd, wherein were laid
ı of all diseas'd; all maladies
ly spasm, or racking torture, qualms
-sick agony, all feverous kinds,
ions, epilepsies, fierce catarrhs,
: stone and ulcer, colic pangs,
ac *phrenzy, moping* melancholy,

And moon struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick busiest from couch to couch;
And over them triumphant Death his dart
Shook, but delay'd to strike, though oft invok'd
With vows, as their chief good, and final hope.
Sight so deform what heart of rock could long
Dry-ey'd behold? Adam could not, but wept,
Though not of woman born; compassion quell'd
His best of man, and gave him up to tears
A space, till firmer thoughts restrain'd excess;
And, scarce recovering words, his plaint renew'd.
"O miserable mankind, to what fall
Degraded, to what wretched state reserv'd!
Better end here unborn. Why is life given
To be thus wrested from us? rather, why
Obtruded on us thus? who, if we knew
What we receive, would either not accept
Life offer'd, or soon beg to lay it down;
Glad to be so dismiss'd in peace. Can thus
Th' image of God in man, created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debas'd
Under inhuman pains? Why should not man,
Retaining still divine similitude
In part, from such deformities be free,
And, for his Maker's image sake exempt?"
"Their Maker's image," answer'd Michael, "then
Forsook them, when themselves they vilify'd
To serve ungovern'd appetite; and took
His image whom they serv'd, a brutish vice

› mainly to the sin of Eve.
e so abject is their punishment,
ng not God's likeness, but their own;
likeness, by themselves debas'd,
ey pervert pure nature's healthful rules
ome sickness; worthily, since they
age did not reverence in themselves."
·ld it just," said Adam, "and submit.
ere yet no other way, besides,
inful passages, how we may come
ı, and mix with our connatural dust?"
is," said Michael, "if thou well observe
of not too much, by temp'rance taught,
thou eat'st and drink'st; seeking from thence
rishment, not gluttonous delight,
y years over thy head return:
t thou live, till like ripe fruit, thou drop
mother's lap; or be with ease
, not harshly pluck'd, for death mature:
ld age; but then, thou must outlive
h, thy strength, thy beauty, which will change
r'd, weak, and grey; thy senses then,
ll taste of pleasure must forego,
thou hast; and, for the air of youth,
and cheerful, in thy blood will reign
choly damp of cold and dry
thy spirits down, and last consume
of life." To whom our ancestor.
e forth I fly not death, nor would prolong
h; bent rather, how I may be quit,
nd easiest, of this cumbrous charge;
must keep till my appointed day
ing up, and patiently attend

My dissolution." Michael reply'd.
"Nor love thy life, nor hate; but what thou liv'st
Live well: how long, or short, permit to Heav'n:
And now prepare thee for another sight."
He look'd, and saw a spacious plain, whereon
Were tents of various hue; by some, were herds
Of cattle grazing; others, whence the sound
Of instruments, that made melodious chime,
Was heard, of harp and organ; and, who mov'd
Their stops and chords, was seen: his volant touch,
Instinct through all proportions, low and high,
Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the forge
Lab'ring, two massy clods of iron and brass
Had melted, (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth; thence gliding hot
To some cave's mouth; or whether wash'd by stream
From under ground) the liquid ore he drain'd
Into fit moulds prepar'd; from which he form'd
First his own tools; then, what might else be wrough
Fusil or grav'n in metal. After these,
But on the hither side, a different sort
From the high neighb'ring hills, which was their sea
Down to the plain descended: by their guise
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid; nor those things last, which might preserv
Freedom and peace to men; they on the plain
Long had not walk'd, when from the tents, behold!
A bevy of fair women, richly gay
In gems and wanton dress; to th' harp they sung
Soft amorous ditties, and in dance came on:

ıough grave, ey'd them, and let their eyes
ut rein, till, in the amorous net
, they lik'd, and each his liking chose;
f love they treat, till th' evening star,
inger, appear'd; then, all in heat
the nuptial torch, and bid invoke
n first to marriage rites invok'd:
ınd music all the tents resound.
interview, and fair event
l youth not lost, songs, garlands, flow'rs,
ing symphonies, attach'd the heart
oon inclin'd t' admit delight,
nature; which he thus express'd.
pener of mine eyes, prime angel blest,
r seems this vision, and more hope
days portends, than those two past;
of hate and death, or pain much worse;
seems fulfill'd in all her ends."
ı thus Michael. "Judge not what is best
, though to nature seeming meet;
thou art, to nobler end,
ure, conformity divine.
thou saw'st so pleasant, were the tents
ess, wherein shall dwell his race
ıis brother; studious they appear
polish life, inventors rare,
of their Maker, though his spirit
m; but they his gifts acknowledg'd none.
beauteous offspring shall beget;
r female troop thou saw'st, that seem'd
s, so blithe, so smooth, so gay,
of all good wherein consists
omestic honour and chief praise;

Bred only and completed to the taste
Of lustful appetence, to sing, to dance,
To dress, and troll the tongue, and roll the eye;
To these that sober race of men, whose lives
Religious title them the sons of God,
Shall yield up all their virtue, all their fame
Ignobly, to the trains and to the smiles
Of these fair atheists: and now swim in joy,
Ere long to swim at large; and laugh, for which
The world ere long a world of tears must weep."
To whom thus Adam, of short joy bereft,
"O pity' and shame, that they, who to live well
Enter'd so fair, should turn aside to tread
Paths indirect, or in the mid way faint!
But still I see the tenor of man's woe
Holds on the same, from woman to begin."
"From man's effeminate slackness it begins."
Said th' angel, "who should better hold his place
By wisdom and superior gifts receiv'd.
But now prepare thee for another scene."
He look'd, and saw wide territory spread
Before him, towns, and rural works between;
Cities of men with lofty gates and tow'rs,
Concourse in arms, fierce faces threat'ning war,
Giants of mighty bone, and bold emprise;
Part wield their arms, part curb the foaming steed,
Single or in array of battle rang'd
Both horse and foot, nor idly must'ring stood;
One way a band select from forage drives
A herd of beeves, fair oxen and fair kine
From a fat meadow ground; or fleecy flock,
Ewes and their bleating lambs over the plain,
Their booty; scarce with life the shepherds fly,

l in aid, which makes a bloody fray;
uel tournament the squadrons join;
:attle pastur'd late, now scatter'd lies
rcases and arms th' insanguin'd field,
d: others to a city strong
;e, encamp'd; by battery, scale, and mine,
ing; others from the wall defend
irt and javelin, stones, and sulphurous fire:
ı hand slaughter and gigantic deeds.
r parts the scepter'd heralds call
:il, in the city gates: anon
:aded men and grave, with warriors mix'd,
le, and harangues are heard; but soon,
ıus opposition; till at last,
lle age one rising, eminent,
deport, spake much of right and wrong,
ce, of religion, truth, and peace,
lgnient from above: him old and young
:d, and had seiz'd with violent hands,
a cloud descending snatch'd him thence
amid the throng: so violence
ed, and oppression, and sword-law,
h all the plain, and refuge none was found.
ras all in tears, and to his guide
ng turn'd full sad; "O! what are these,
minister's, not men? who thus deal death,
nly to men, and multiply
nsand fold the sin of him who slew
.her: for of whom such massacre
ıey, but of their brethren; men of men?
ı was that just man, whom had not Heav'n
l, had in his righteousness been lost?"

To whom thus Michael. "These are the product
Of those ill-mated marriages thou saw'st;
Where good with bad were match'd, who of themselves
Abhor to join; and, by imprudence mix'd,
Produce prodigious births of body' or mind.
Such were these giants, men of high renown;
For in those days might only shall be' admir'd,
And valour and heroic virtue call'd;
To overcome in battle, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory; and for glory done
Of triumph, to be styl'd great conquerors,
Patrons of mankind, gods, and sons of gods;
Destroyers rightlier call'd, and plagues of men.
Thus fame shall be achiev'd, renown on earth;
And what most merits fame, in silence hid.
But he, the sev'nth from thee, whom thou beheldst
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God would come
To judge them with his saints: him the Most High,
Rapt in a balmy cloud with winged steeds
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death; to show thee what reward
Awaits the good, the rest what punishment;
Which now direct thine eyes, and soon behold."

He look'd, and saw the face of things quite chang'd
The brazen throat of war had ceas'd to roar;
All now was turn'd to jollity and game,
To luxury and riot, feast and dance;

Marrying or prostituting, as befel,
Rape or adultery, where passing fair
Allur'd them; thence from cups to civil broils.
At length a reverend sire among them came,
And of their doings great dislike declar'd,
And testify'd against their ways; he oft
Frequented their assemblies, whereso met,
Triumphs or festivals; and to them preach'd
Conversion and repentance, as to souls
In prison, under judgments imminent:
But all in vain: which when he saw, he ceas'd
Contending, and remov'd his tents far off;
Then from the mountain hewing timber tall,
Began to build a vessel of huge bulk,
Measur'd by cubit, length, and breadth, and height;
Smear'd round with pitch; and in the side a door
Contriv'd; and of provisions laid in large,
For man and beast: when lo, a wonder strange!
Of every beast, and bird, and insect small,
Came sev'ns, and pairs, and enter'd in as taught
Their order: last the sire and his three sons,
With their four wives; and God made fast the door.
Meanwhile the south wind rose, and, with black wings
Wide hovering, all the clouds together drove
From under Heav'n; the hills to their supply
Vapour, and exhalation dusk and moist,
Sent up amain; and now the thicken'd sky
Like a dark ceiling stood; down rush'd the rain
Impetuous, and continued till the earth
No more was seen; the floating vessel swum
Uplifted, and secure with beaked prow
Rode tilting o'er the waves; all dwellings else
Flood overwhelm'd, and them with all their pomp

Deep under water roll'd; sea cover'd sea,
Sea without shore; and in their palaces,
Where luxury late reign'd, sea monster's whelp'd
And stabled; of mankind, so numerous late,
All left, in one small bottom swum embark'd.
How didst thou grieve then, Adam, to behold
The end of all thy offspring, end so sad,
Depopulation! thee another flood,
Of tears and sorrow' a flood, thee also drown'd,
And sunk thee as thy sons; till, gently rear'd
By th' angel, on thy feet thou stood'st at last,
Though comfortless; as when a father mourns
His children, all in view destroy'd at once;
And scarce to th' angel utter'dst thus thy plaint.
"O visions ill foreseen! better had I
Liv'd ignorant of future! so had borne
My part of evil only, each day's lot
Enough to bear; those now, that were dispens'd
The burden of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me ere their being,
With thought that they must be. Let no man seek
Henceforth to be foretold, what shall befall
Him or his children; evil he may be sure,
Which neither his foreknowing can prevent;
And he the future evil shall no less
In apprehension than in substance feel,
Grievous to bear; but that care now is past,
Man is not whom to warn: those few escap'd
Famine and anguish will at last consume,
Wand'ring that watry desert: I had hope,
When violence was ceas'd, and war on earth,
All would have then gone well; peace would have cr

With length of happy days the race of man;
But I was far deceiv'd; for now I see
Peace to corrupt no less than war to waste.
How comes it thus? unfold, celestial guide,
And whether here the race of man will end."
To whom thus Michael. "Those, whom last thou saw'st
In triumph and luxurious wealth, are they
First seen in acts of prowess eminent
And great exploits, but of true virtue void;
Who, having spilt much blood, and done much waste,
Subduing nations, and achiev'd thereby
Fame in the world, high titles, and rich prey,
Shall change their course to pleasure, ease, and sloth,
Surfeit, and lust; till wantonness and pride
Raise out of friendship hostile deeds in peace.
The conquer'd also, and enslav'd by war,
Shall, with their freedom lost, all virtue lose
And fear of God, from whom their piety feign'd
In sharp contest of battle found no aid
Against invaders; therefore, cool'd in zeal,
Thenceforth shall practise how to live secure,
Worldly or dissolute, on what their lords
Shall leave them to enjoy; for th' earth shall bear
More than enough, that temp'rance may be try'd:
So all shall turn degenerate, all deprav'd,
Justice and temp'rance, truth and faith, forgot;
One man except, the only son of light
In a dark age, against example good,
Against allurement, custom, and a world
Offended; fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish; and before them set
The paths of righteousness, how much more safe,

And full of peace; denouncing wrath to come
On their impenitence; and shall return
Of them derided, but of God observ'd
The one just man alive; by his command
Shall build a wondrous ark, as thou beheldst,
To save himself, and household, from amidst
A world devote to universal wrack.
No sooner he, with them of man and beast
Select for life, shall in the ark be lodg'd,
And shelter'd round, but all the cataracts
Of Heav'n set open on the earth shall pour
Rain, day and night; all fountains of the deep,
Broke up, shall heave the ocean to usurp
Beyond all bounds; till inundation rise
Above the highest hills: then shall this mount
Of Paradise by might of waves be mov'd
Out of his place, push'd by the horned flood,
With all his verdure spoil'd, and trees adrift,
Down the great river to the opening gulf,
And there take root, an island salt and bare,
The haunt of seals, and orcs, and sea-mews' clang:
To teach thee that God attributes to place
No sanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now what further shall ensue, behold."
He look'd, and saw the ark hull on the flood,
Which now abated; for the clouds were fled,
Driv'n by a keen north wind, that, blowing dry,
Wrinkled the face of deluge, as decay'd;
And the clear sun on his wide wat'ry glass
Gaz'd hot, and of the fresh wave largely drew,
As after thirst; which made their flowing shrink
From standing lake to tripping ebb, that stole

With soft foot tow'ards the deep; who now had stopt
His sluices, as the Heav'n his windows shut.
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain fix'd.
And now the tops of hills, as rocks, appear;
With clamour thence the rapid currents drive,
Towards the retreating sea, their furious tide.
Forthwith from out the ark a raven flies,
And after him, the surer messenger,
A dove sent forth once and again to spy
Green tree or ground, whereon his foot may light;
The second time returning, in his bill
An olive leaf he brings, specific sign:
Anon dry ground appears, and from his ark
The ancient sire descends, with all his train:
Then with uplifted hands, and eyes devout,
Grateful to Heav'n, over his head beholds
A dewy cloud, and in the cloud a bow
Conspicuous with three listed colours gay,
Betokening peace from God, and covenant new.
Whereat the heart of Adam, erst so sad,
Greatly rejoic'd; and thus his joy broke forth.
"O thou, who future things canst represent
As present, heav'nly instructor! I revive
At this last sight; assur'd that man shall live,
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoice
For one man found so perfect, and so just,
That God vouchsafes to raise another world
From him, and all his anger to forget.
But say, what mean those colour'd streaks in Heav'n
Distended, *as the brow of* God appeas'd?

Or serve they, as a flow'ry verge, to bind
The fluid skirts of that same wat'ry cloud,
Lest it again dissolve, and show'r the earth?"
To whom th' arch-angel. "Dext'rously thou aim'st;
So willingly doth God remit his ire,
Though late repenting him of man deprav'd;
Griev'd at his heart, when looking down he saw
The whole earth fill'd with violence, and all flesh
Corrupting each their way; yet, those remov'd,
Such grace shall one just man find in his sight,
That he relents, not to blot out mankind,
And makes a covenant never to destroy
The earth again by flood; nor let the sea
Surpass his bounds; nor rain to drown the world,
With man therein or beast; but, when he brings
Over the earth a cloud, will therein set
His triple-colour'd bow, whereon to look,
And call to mind his covenant: day and night,
Seed-time and harvest, heat and hoary frost,
Shall hold their course; till fire purge all things new,
Both Heav'n and Earth, wherein the just shall dwell.

END OF BOOK XI.

THE

TWELFTH BOOK

OF

PARADISE LOST.

THE ARGUMENT.

The angel Michael continues, from the flood, to relate
shall succeed; then, in the mention of Abraham, con
degrees to explain, who that seed of the woman sha
which was promised Adam and Eve in the fall; his i
nation, death, resurrection, and ascension; the state
church till his second coming. Adam, greatly satisfie
recomforted by these relations and promises, descen
hill with Michael: wakens Eve, who all this whil
slept, but with gentle dreams composed to quietne
mind and submission. Michael in either hand leads
out of Paradise, the fiery sword waving behind them
the cherubim taking their stations to guard the place.

FORBES' EDIT.
BOOK XII.

PARADISE LOST.

BOOK XII.

who in his journey bates at noon,
ı bent on speed; so here the arch-angel pans'd
t the world destroy'd and world restor'd,
n aught perhaps might interpose:
'ith transition sweet new speech resumes.
ns hast thou seen one world begin, and end;
an, as from a second stock, proceed.
ast thou yet to see; but I perceive
ortal sight to fail; objects divine
eeds impair and weary human sense:
orth what is to come I will relate;
nerefore give due audience, and attend.
cond source of men, while yet but few,
ıile the dread of judgment past remains
n their minds, fearing the Deity,
ome regard to what is just and right
ead their lives, and multiply apace;
ıg the soil, and reaping plenteous crop,
vine and oil; and, from the herd or flock,
rificing bullock, lamb, or kid,
ırge wine-offerings pour'd, and sacred feast,
pend their days in joy unblam'd; and dwell
ime in peace, by families and tribes,
paternal rule: till one shall rise
ıd ambitious heart; who, not content
ıir equality, fraternal state,
rogate dominion undeserv'd
is brethren, and quite dispossess

Concord and law of nature from the earth;
Hunting (and men, not beasts, shall be his game)
With war and hostile snare, such as refuse
Subjection to his empire tyrannous:
A mighty hunter thence he shall be styl'd
Before the Lord; as in despite of Heav'n,
Or from Heav'n claiming second sov'reignty;
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He with a crew, whom like ambition joins
With him or under him to tyrannize,
Marching from Eden tow'ards the west, shall find
The plain, wherein a black bituminous gurge
Boils out from under ground, the mouth of Hell:
Of brick, and of that stuff, they cast to build
A city' and tow'r, whose top may reach to Heav'n;
And get themselves a name; lest, far dispers'd
In foreign lands, their memory be lost;
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen, and through their habitations walks
To mark their doings, them beholding soon,
Comes down to see their city, ere the tower
Obstruct Heav'n-tow'rs; and in derision sets
Upon their tongues, a various spi'rit, to raze
Quite out their native language; and, instead,
To sow a jangling noise of words unknown:
Forthwith a hideous gabble rises loud,
Among the builders; each to other calls
Not understood; till hoarse, and all in rage,
As mock'd they storm; great laughter was in Heav'n,
And looking down, to see the hubbub strange,

And hear the din; thus was the building left
Ridiculous, and the work Confusion nam'd."
Whereto thus Adam, fatherly displeas'd.
"O execrable son! so to aspire
Above his brethren; to himself assuming
Authority usurp'd, from God not given;
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation; but man over men
He made not lord: such title to himself
Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on man; to God his tow'r intends
Siege and defiance: wretched man! what food
Will he convey up thither, to sustain
Himself and his rash army; where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread!"
To whom thus Michael. "Justly thou abhorr'st
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational liberty; yet know withal,
Since thy original lapse, true liberty
Is lost, which always with right reason dwells
Twinn'd, and from her hath no dividual being:
Reason in man obscur'd, or not obey'd,
Immediately inordinate desires,
And upstart passions, catch the government
From reason; and to servitude reduce
Man, till then free. Therefore, since he permits
Within himself unworthy pow'rs to reign
Over free reason, God, in judgment just,
Subjects him from without to violent lords;

Who oft as undeservedly inthral
His outward freedom: tyranny must be;
Though to the tyrant thereby no excuse.
Yet sometimes nations will incline so low
From virtue, which is reason, that no wrong,
But justice, and some fatal curse annex'd,
Deprives them of their outward liberty;
Their inward lost: witness th' irreverent son
Of him who built the ark; who, for the shame
Done to his father, heard this heavy curse,
Servant of servants, on his vicious race.
Thus will this latter, as the former world,
Still tend from bad to worse; till God at last,
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes; resolving from thenceforth
To leave them to their own polluted ways;
And one peculiar nation to select
From all the rest, of whom to be invok'd,
A nation from one faithful man to spring:
Him on this side Euphrates yet residing,
Bred up in idol-worship; O, that men
(Canst thou believe?) should be so stupid grown,
While yet the patriarch liv'd, who 'scap'd the flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For gods! yet him God the most High vouchsafes
To call by vision from his father's house,
His kindred, and false gods, into a land
Which he will show him; and from him will raise
A mighty nation; and upon him shower
His benediction so, that in his seed
All nations shall be blest; he straight obeys,

wing to what land, yet firm believes:
n, but thou canst not, with what faith
:s his gods, his friends, and native soil,
ıaldea, passing now the ford
ın; after him a cumbrous train
s and flocks, and numerous servitude;
ıd'ring poor, but trusting all his wealth
od, who call'd him, in a land unknown.
he how attains; I see his tents
about Sechem, and the neighb'ring plain
:h; there by promise he receives
ıis progeny of all that land,
amath northward to the desert south;
by their names I call, though yet unnam'd),
ermon east to the great western sea;
Hermon, yonder sea; each place behold
)ect, as I point them; on the shore
Carmel; here, the double-founted stream,
true limit eastward: but his sons
vell to Senir, that long ridge of hills.
nder, that all nations of the earth
ı his seed be blessed: by that seed
ıt thy great Deliverer, who shall bruise
pent's head; whereof to thee anon
r shall be reveal'd. This patriarch blest,
aithful Abraham due time shall call,
and of his son a grandchild, leaves;
m in faith, in wisdom, and renown;
ındchild, with twelve sons increas'd, departs
anaan, to a land hereafter call'd
divided by the river Nile;
:re it flows, disgorging at sev'n mouths
sea.: *to sojourn* in that land

He comes, invited by a younger son
In time of dearth; a son, whose worthy deeds
Raise him to be the second in that realm
Of Pharaoh: there he dies, and leaves his race
Growing into a nation; and now grown,
Suspected to a sequent king, who seeks
To stop their overgrowth, as inmate guests
Too numerous; whence of guests he makes them slaves
Inhospitably, and kills their infant males:
Till by two brethren (these two brethren call
Moses and Aaron) sent from God to claim
His people from enthralment, they return
With glory, and spoil, back to their promis'd land.
But first, the lawless tyrant, who denies
To know their God, or message to regard,
Must be compell'd by signs and judgments dire;
To blood unshed the rivers must be turn'd;
Frogs, lice, and flies, must all his palace fill
With loath'd intrusion, and fill all the land;
His cattle must of rot and murrain die;
Botches and blains must all his flesh imboss,
And all his people; thunder mix'd with hail,
Hail mix'd with fire, must rend the Egyptian sky,
And wheel on th' earth, devouring where it rolls;
What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down
Must eat, and on the ground leave nothing green;
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last, with one midnight stroke, all the first-born
Of Egypt must lie dead. Thus with ten wounds
The river-dragon tam'd at length submits
To let his sojourners depart, and oft

les his stubborn heart; but still as ice,
harden'd after thaw; till, in his rage
ng whom he late dismiss'd, the sea
ows him with his host; but them lets pass,
dry land, between two crystal walls;
by the rod of Moses so to stand
d, till his rescued gain their shore:
wondrous pow'r God to his saint will lend,
h present in his angel; who shall go
them in a cloud, and pill'ar of fire;
a cloud, by night a pill'ar of fire;
de them in their journey, and remove
l them, while th' obdurate king pursues:
ght he will pursue; but his approach
ess defends between till morning watch;
hrough the fiery pillar, and the cloud,
oking forth will trouble all his host,
naze their chariot wheels: when by command
once more his potent rod extends
he sea; the sea his rod obeys;
ir imbattled ranks the waves return,
erwhelm their war: the race elect
wards Canaan from the shore advance
gh the wild desert, not the readiest way;
nt'ring on the Canaanite alarm'd,
rrify them inexpert, and fear
them back to Egypt, choosing rather
ous life with servitude; for life
le and ignoble is more sweet
r'd in arms, where rashness leads not on.
so shall they gain by their delay
wide wilderness; there they shall found
government, and their great senate choose

Through the twelve tribes, to rule by laws ordain'd:
God from the mount of Sinai, whose grey top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpets' sound,
Ordain them laws; part, such as appertain
To civil justice; part, religious rites
Of sacrifice; informing them, by types
And shadows, of that destin'd seed to bruise
The serpent, by what means he shall achieve
Mankind's deliverance. But the voice of God
To mortal ear is dreadful; they beseech
That Moses might report to them his will,
And terror cease; he grants what they besought,
Instructed that to God is no access
Without mediator, whose high office now
Moses in figure bears; to introduce
One greater, of whose day he shall foretel,
And all the prophets in their age the times
Of great Messi'ah shall sing. Thus, laws and rites
Establish'd, such delight hath God in men
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle,
The holy One with mortal men to dwell:
By his prescript a sanctuary is fram'd
Of cedar, overlaid with gold; therein
An ark, and in the ark his testimony,
The records of his covenant; over these
A mercy-seat of gold, between the wings
Of two bright cherubim; before him burn
Sev'n lamps as in a zodiac representing
The heav'nly fires; over the tent a cloud
Shall rest by day, a fiery gleam by night,
Save when they journey, and at length they come,

Conducted by his angel, to the land
Promis'd to Abraham and his seed: the rest
Were long to tell; how many battles fought;
How many kings destroy'd; and kingdoms won;
Or how the sun shall in mid Heav'n stand still
A day entire, and night's due course adjourn,
Man's voice commanding, 'Sun, in Gibeon stand,
And thou moon in the vale of Aialon,
Till Israel overcome!' so call the third
From Abraham, son of Isaac; and from him
His whole descent, who thus shall Canaan win."
Here Adam interpos'd. "O sent from Heav'n
Enlightner of my darkness, gracious things
Thou hast reveal'd; those chiefly which concern
Just Abraham and his seed: now first I find
Mine eyes true opening, and my heart much eas'd;
Erewhile perplex'd with thoughts, what would become
Of me and all mankind: but now I see
His day, in whom all nations shall be blest;
Favour unmerited by me, who sought
Forbidden knowledge by forbidden means.
This yet I apprehend not, why to those
Among whom God will deign to dwell on earth,
So many and so various laws are given;
So many laws argue so many sins
Among them; how can God with such reside?"
To whom thus Michael. "Doubt not but that sin
Will reign among them, as of thee begot;
And therefore was law giv'n them, to evince
Their natural pravity, by stirring up
Sin against law to fight: that when they see
Law can discover sin, but not remove,
Save by those shadowy expiations weak,

The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man;
Just for unjust; that, in such righteousness,
To them by faith imputed, they may find
Justification towards God, and peace
Of conscience, which the law by ceremonies
Cannot appease, nor man the moral part
Perform, and not performing cannot live.
So law appears imperfect, and but given
With purpose to resign them, in full time,
Up to a better covenant, disciplin'd
From shadowy types to truth; from flesh to spirit;
From imposition of strict laws to free
Acceptance of large grace; from servile fear
To filial; works of law to works of faith.
And therefore shall not Moses, though of God
Highly belov'd, being but the minister
Of law, his people into Canaan lead;
But Joshua, whom the gentiles Jesus call,
His name and office bearing, who shall quell
The adversary serpent, and bring back
Through the world's wilderness long wander'd man
Safe to eternal Paradise of rest.
Meanwhile they, in their earthly Canaan plac'd,
Long time shall dwell and prosper, but when sins
National interrupt their public peace,
Provoking God to raise them enemies;
From whom as oft he saves them penitent
By judges first, then under kings; of whom
The second, both for piety renown'd
And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall endure; the like shall sing

hecy, that of the royal stock
d (so I name this king) shall rise
he woman's seed to thee foretold,
l to Abraham, as in whom shall trust
ons, and to kings foretold, of kings
; for of his reign shall be no end.
t a long succession must ensue;
next son, for wealth and wisdom fam'd,
ıded ark of God, till then in tents
ng, shall in a glorious temple enshrine.
llow him, as shall be register'd
d, part bad; of bad the longer scroll;
oul idolatries, and other faults
to the popular sum, will so incense
to leave them, and expose their land,
ty', his temple, and his holy ark,
l his sacred things, a scorn and prey
proud city, whose high walls thou saw'st
:onfusion; Babylon thence call'd.
ı captivity he lets them dwell
ce of sev'nty years; then brings them back,
b'ring mercy, and his covenant sworn
d, establish'd as the days of Heav'n.
l from Babylon by leave of kings
rds, whom God dispos'd, the house of God
it re-edify; and for awhile
estate live moderate; till, grown
th and multitude, factious they grow;
among the priests dissention springs,
o attend the altar, and should most
ur peace: their strife pollution brings
e temple itself: at last they seize
otre, and regard not David's sons;

Then lose it to a stranger, that the true
Anointed king Messiah might be born
Barr'd of his right: yet at his birth a star
Unseen before in Heav'n, proclaims him come;
And guides the eastern sages, who inquire
His place, to offer incense, myrrh, and gold.
His place of birth a solemn angel tells
To simple shepherds, keeping watch by night;
They gladly thither haste, and by a quire
Of squadron'd angels hear his carol sung.
A virgin is his mother, but his sire
The pow'r of the Most High: he shall ascend
The throne hereditary, and bound his reign
With earth's wide bounds, his glory with the Heav'ns."
He ceas'd, discerning Adam with such joy
Surcharg'd, as had like grief been dew'd in tears,
Without the vent of words; which these he breath'd:
"O prophet of glad tidings, finisher
Of utmost hope! now clear I understand
What oft my steadiest thoughts have search'd in vain;
Why our great expectation should be call'd
The seed of woman: virgin mother, hail,
High in the love of Heav'n; yet from my loins
Thou shalt proceed, and from thy womb the Son
Of God Most High; so God with man unites.
Needs must the serpent now his capital bruise
Expect with mortal pain: say where and when
Their fight, what stroke shall bruise the victor's heel?"
To whom thus Michael. "Dream not of their fight,
As of a duel, or the local wounds
Of head or heel: not therefore joins the Son
Manhood to god-head, with more strength to foil
Thy enemy; nor so is overcome

whose fall from heav'n, a deadlier bruise,
ed, not to give thee thy death's wound:
he, who comes thy Saviour, shall recure,
destroying Satan, but his works
, and in thy seed: nor can this be,
fulfilling that which thou didst want,
nce to the law of God, impos'd
alty of death, and suffering death;
nalty to thy transgression due,
e to theirs which out of thine will grow:
can high justice rest appaid.
w of God exact he shall fulfil
y obedience and by love, though love
fulfil the law; thy punishment
ll endure, by coming in the flesh
proachful life and cursed death;
ming life to all who shall believe
redemption; and that his obedience,
d, becomes theirs by faith; his merits
e them, not their own, though legal, works.
is he shall live hated, be blasphem'd,
on by force, judg'd, and to death condemn'd
neful and accurs'd, nail'd to the cross
own nation! slain for bringing life;
the cross he nails thy enemies,
w that is against thee, and the sins
nankind, with him there crucify'd,
o hurt them more who rightly trust
his satisfaction; so he dies,
n revives; death over him no power
ong usurp; ere the third dawning light
, the stars of morn shall see him rise
his grave, fresh as the dawning light,

Thy ransom paid, which man from death redeems,
His death for man, as many as offer'd life
Neglect not, and the benefit embrace
By faith not void of works: this godlike act
Annuls thy doom, the death thou shouldst have dy'd,
In sin for ever lost from life; this act
Shall bruise the head of Satan, crush his strength,
Defeating sin and death, his two main arms;
And fix far deeper in his head their stings
Than temp'ral death shall bruise the victor's heel,
Or theirs whom he redeems; a death, like sleep,
A gentle wafting to immortal life.
Nor after resurrection shall he stay
Longer on earth than certain times to' appear
To his disciples, men who in his life
Still follow'd him; to them shall leave in charge
To teach all nations what of him they learn'd
And his salvation; them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepar'd, if so befall,
For death, like that which the Redeemer dy'd.
All nations they shall teach; for, from that day,
Not only to the sons of Abraham's loins
Salvation shall be preach'd, but to the sons
Of Abraham's faith, wherever through the world:
So in his seed all nations shall be blest.
Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the air
Over his foes and thine: there shall surprise
The serpent, prince of air, and drag in chains
Through all his realm, and there confounded leave;
Then enter into glory, and resume

at God's right hand, exalted high
ll names in Heav'n; and thence shall come,
his world's dissolution shall be ripe,
ory' and pow'r to judge both quick and dead;
e th' unfaithful dead, but to reward
ıful, and receive them into bliss,
r in Heav'n or Earth; for then the Earth
l be Paradise, far happier place
is of Eden, and far happier days."
ake the arch-angel Michaël; then pans'd,
e world's great period: and our sire;
with joy and wonder, thus reply'd.
oodness infinite, goodness immense!
this good of evil shall produce,
l turn to good; more wonderful
at which by creation first brought forth
ıt of darkness! full of doubt I stand,
r I should repent me now of sin
lone, and occasion'd; or rejoice
ore, that much more good thereof shall spring;
more glory, more good will to men
od, and over wrath grace shall abound.
, if our Deliverer up to Heav'n
ascend, what will betide the few,
ıful, left among th' unfaithful herd,
mies of truth? who then shall guide
ple, who defend? will they not deal
vith his followers than with him they dealt?"
sure they will," said th' angel; "but from Heav'n
is own a Comforter will send,
mise of the Father, who shall dwell
'rit within them; and the law of faith,
g through love, upon their hearts shall write,

To guide them in all truth; and also arm
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts;
What man can do against them, not afraid,
Though to the death; against such cruelties
With inward consolations recompens'd,
And oft supported so as shall amaze
Their proudest persecutors: for the Spirit
Pour'd first on his apostles, whom he sends
To evangelize the nations, then on all
Baptiz'd, shall them with wondrous gifts endue
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heav'n: at length
Their ministry perform'd, and race well run,
Their doctrine and their story written left,
They die; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heav'n
To their own vile advantages shall turn
Of lucre and ambition; and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood.
Then shall they seek to avail themselves of names,
Places, and titles, and with these to join
Secular pow'r; though feigning still to act
By spiritual, to themselves appropriating
The Spi'rit of God, promis'd alike and giv'n
To all believers; and, from that pretence,
Spiritual laws by carnal pow'r shall force
On *every conscience*; laws which none shall find

:m enroll'd, or what the Spi'rit within
n the heart engrave. What will they then
ce the Spi'rit of grace itself, and bind
sort liberty? what, but unbuild
ng temples, built by faith to stand,
wn faith, not another's? for, on earth,
gainst faith and conscience can be heard
le? yet many will presume:
e heavy persecution shall arise
who in the worship persevere
it and truth; the rest, far greater part,
em in outward rites and specious forms
n satisfy'd; truth shall retire
k with sland'rous darts, and works of faith
be found: so shall the world go on,
d malignant, to bad men benign;
ıer own weight groaning; till the day
of respiration to the just,
ngeance to the wicked, at return
so lately promis'd to thy aid,
ıman's Seed; obscurely then foretold,
nplier known thy Saviour and thy Lord;
the clouds, from Heaven to be reveal'd
r of the Father, to dissolve
vith his perverted world; then raise
ıe conflagrant mass, purg'd and refin'd,
eav'ns, new Earth, ages of endless date,
d in righteousness, and peace, and love;
g forth fruits, joy, and eternal bliss."
nded; and thus Adam last reply'd.
soon hath thy prediction, seer blest,
'd this transient world, the race of time,
ıe stand fix'd! beyond is all abyss,

Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart;
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire.
Henceforth I learn, that to obey is best,
And love with fear the only God; to walk
As in his presence; ever to observe
His providence; and on him sole depend,
Merciful over all his works, with good
Still overcoming evil, and by small
Accomplishing great things, by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek: that suffering for truth's sake
Is fortitude to highest victory,
And, to the faithful, death the gate of life;
Taught this by his example, whom I now
Acknowledge my Redeemer ever blest."
To whom thus also th' angel last reply'd.
"This having learn'd thou hast attain'd the sum
Of wisdom; hope no higher, though all the stars
Thou knew'st by name, and all th' ethereal pow'rs,
All secrets of the deep, all Nature's works,
Or works of God in Heav'n, air, earth, or sea,
And all the riches of this world enjoy'dst,
And all the rule, one empire; only add
Deeds to thy knowledge answerable; add faith,
Add virtue, patience, temperance; add love,
By name to come call'd charity, the soul
Of all the rest: then wilt thou not be loth
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.—
Let us descend now therefore from this top

Of speculation; for the hour precise
Exacts our parting hence; and see! the guards,
By me encamp'd on yonder hill, expect
Their motion; at whose front a flaming sword,
In signal of remove, waves fiercely round:
We may no longer stay: go, waken Eve;
Her also I with gentle dreams have calm'd
Portending good, and all her spi'rits compos'd
To meek submission: thou, at season fit,
Let her with thee partake what thou hast heard;
Chiefly what may concern her faith to know,
The great deliverance by her seed to come
(For by the woman's seed) on all mankind:
That ye may live, which will be many days,
Both in one faith unanimous, though sad,
With cause, for evils past; yet much more cheer'd
With meditation on the happy end."
He ended, and they both descend the hill;
Descended, Adam to the bower where Eve
Lay sleeping, ran before, but found her wak'd;
And thus with words not sad she him receiv'd.
"Whence thou return'st, and whither went'st I know;
For God is also' in sleep; and dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow' and heart's distress
Wearied I fell asleep: but now lead on;
In me is no delay; with thee to go,
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under Heav'n, all places thou,
Who for my wilful crime art banish'd hence.
This further consolation yet secure
I carry hence; though all by me is lost,

Such favour I unworthy am vouchsaf'd,
By me the promis'd Seed shall all restore."
So spake our mother Eve; and Adam heard
Well pleas'd, but answer'd not; for now too nigh
Th' arch-angel stood; and, from the other hill
To their fix'd station, all in bright array
The cherubim descended; on the ground
Gliding meteorous, as evening mist
Ris'n from a river o'er the marish glides,
And gathers ground fast at the lab'rer's heel
Homeward returning. High in front advanc'd,
The brandish'd sword of God before them blaz'd
Fierce as a comet; which with torrid heat,
And vapour as the Lybian air adust,
Began to parch that temp'rate clime; whereat
In either hand the hast'ning angel caught
Our ling'ring parents, and to th' eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappear'd.
They looking back, all th' eastern side beheld
Of Paradise, so late their happy seat,
Wav'd over by that flaming brand; the gate
With dreadful faces throng'd, and fiery arms:
Some natural tears they dropt, but wip'd them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide:
They, hand in hand, with wand'ring steps and slow,
Through Eden took their solitary way.

END OF PARADISE LOST.

PARADISE REGAINED.

A POEM,

IN FOUR BOOKS.

BOOK I.

PARADISE REGAINED.

BOOK I.

I WHO erewhile the happy garden sung,
By one man's disobedience lost, now sing
Recover'd Paradise to all mankind,
By one man's firm obedience fully try'd
Through all temptation, and the tempter foil'd
In all his wiles, defeated and repuls'd,
And Eden rais'd in the waste wilderness.
Thou spirit who led'st this glorious Eremite
Into the desart, his victorious field,
Against the spiritual foe, and brought'st him thence
By proof th' undoubted son of God, inspire
As thou art wont, my prompted song, else mute,
And bear through height or depth of nature's bounds
With prosp'rous wing full summ'd, to tell of deeds
Above heroic, though in secret done,
And unrecorded left through many an age,
Worthy t' have not remain'd so long unsung.
Now had the great Proclaimer, with a voice
More awful than the sound of trumpet, cry'd
Repentance, and heav'n's kingdom nigh at hand
To all baptiz'd: to his great baptism flock'd
With awe the regions round, and with them came
From Nazareth the son of Joseph deem'd,
To the flood Jordan, came as then obscure,
Unmark'd, unknown; but him the baptist soon

Descry'd, divinely warm'd, and witness bore
As to his worthier, and would have resign'd
To him his heav'nly office; nor was long
His witness unconfirm'd: on him baptiz'd
Heav'n open'd, and in likeness of a dove
The spirit descended, while the Father's voice
From heav'n pronounc'd him his beloved Son.
That heard the adversary, who, roving still
About the world, at that assembly fam'd
Would not be last, and with the voice divine
Nigh thunder-struck, th' exalted man, to whom
Such high attest was giv'n, a while survey'd
With wonder, then, with envy fraught and rage
Flies to his place, nor rests, but in mid-air
To council summons all his mighty peers,
Within thick clouds and dark tenfold involv'd,
A gloomy consistory; and them amidst,
With looks aghast and sad, he thus bespake:
O ancient pow'rs of air, and this wide world,
For much more willingly I mention air,
This our old conquest, than remember hell,
Our hated habitation; well ye know
How many ages, as the years of men,
This universe we have possess'd, and rul'd,
In manner at our will th' affairs of earth,
Since Adam and his facile consort Eve
Lost Paradise, deceiv'd by me; though since
With dread attending when that fatal wound
Shall be inflicted by the seed of Eve
Upon my head; long the decrees of heav'n
Delay, for longest time to him is short;
And now, too soon for us, the circling hours
This dreaded time have compass'd, wherein we

bide the stroke of that long threaten'd wound,
ast if so we can, and by the head
en be not intended all our power
infring'd, our freedom and our being,
s fair empire won of earth and air ;
iis ill news I bring, the woman's seed
n'd to this, is late of woman born :
irth to our just fear gave no small cause,
is growth now to youth's full flow'r displaying
irtue, grace, and wisdom to achieve
rs highest, greatest, multiplies my fear.
e him a great prophet to proclaim
oming, is sent harbinger, who all
's, and in the consecrated stream
nds to wash off sin, and fit them so
ed to receive him pure, or rather
him honour as their king ; all come,
ie himself among them was baptiz'd,
ence to be more pure, but to receive
estimony of heav'n, that who he is
ceforth the nations may not doubt ; I saw
rophet do him reverence, on him rising
f the water, heav'n above the clouds
d her crystal doors, thence on his head
rfect dove descend, whate'er it meant,
out of heav'n the sov'reign voice I heard,
is my Son belov'd, in him am pleas'd,
other then is mortal, but his sire
ho obtains the monarchy of heav'n ;
what will he not do t' advance his Son ?
rst begot we know, and sore have felt,
when his fierce thunder drove us to the deep ;
this is we must learn ; for man he seems

In all his lineaments, though in his face
The glimpses of his Father's glory shine.
Ye see our danger on the utmost edge
Of hazard, which admits no long debate,
But must with something sudden be oppos'd,
Not force, but well-couch'd fraud, well-woven snares,
Ere in the head of nations he appear,
Their king, their leader, and supreme on earth.
I, when no other durst, sole undertook
The dismal expedition to find out
And ruin Adam, and th' exploit perform'd
Successfully: a calmer voyage now
Will waft me; and the way, found prosp'rous once,
Induces best to hope of like success.
He ended, and his words impression left
Of much amazement to th' infernal crew,
Distracted and surpriz'd with deep dismay
At these sad tidings; but no time was then
For long indulgence to their fears or grief:
Unanimous they all commit the care
And management of this main enterprize
To him, their great dictator, whose attempt
At first against mankind so well had thriv'd
In Adam's overthrow, and led their march
From hell's deep-vaulted den to dwell in light,
Regents, and potentates, and kings, yea gods,
Of many a pleasant realm and province wide.
So to the coast of Jordan he directs
His easy steps, guarded with snaky wiles,
Where he might likeliest find this new declar'd,
This man of men, attested son of God,
Temptation and all guile on him to try;
So to subvert whom he suspected rais'd

is reign on earth so long enjoy'd:
ary, unweeting he fulfill'd
ɔs'd counsel, pre-ordain'd and fix'd,
ɔst High, who in full frequence bright
i, thus to Gabriel smiling spake:
, this day by proof thou shalt behold,
all angels conversant on earth
ı or men's affairs, how I begin
that solemn message, late
I sent thee to the virgin pure
:, that she should bear a son
renown, and call'd the Son of God;
'st her doubting how these things could be
virgin, that on her should come
Ghost, and the Pow'r of the Highest
ɔw her; this man, born and now upgrown,
him worthy of his birth divine
ı prediction, henceforth I expose
: let him tempt, and now assay
st subtlety, because he boasts
ıts of his great cunning to the throng
ostacy; he might have learn'd
weening, since he fail'd in Job,
nstant perseverance overcame
his cruel malice could invent.
ıall know I can produce a man
seed, far abler to resist
licitations, and at length
st force, and drive him back to hell,
by conquest what the first man lost
surpris'd. But first I mean
se him in the wilderness;
ıall first lay down the rudiments

Of his great warfare, ere I send him forth
To conquer sin and death, the two grand foes,
By humiliation and strong sufferance:
His weakness shall o'ercome satanic strength,
And all the world, and mass of sinful flesh:
That all the angels and ethereal powers,
They now, and men hereafter may discern,
From what consummate virtue I have chose
This perfect man, by merit call'd my Son,
To earn salvation for the sons of men.

So spake th' Eternal Father, and all heav'n
Admiring stood apace; then into hymns
Burst forth: and in celestial measures mov'd
Circling the throne and singing, while the hand
Sung with the voice, and this the argument:

"Victory and triumph to the Son of God
Now ent'ring his great duel, not of arms,
But to vanquish by wisdom hellish wiles.
The Father knows the Son: therefore secure
Ventures his filial virtue, though untry'd,
Against whate'er may tempt, whate'er seduce,
Allure, or terrify, or undermine.
Be frustrate, all ye stratagems of hell
And devilish machinations come to nought."

So they in heav'n their odes and vigils tun'd;
Meanwhile the Son of God, who yet some days
Lodg'd in Betharaba where John baptiz'd,
Musing and much revolving in his breast,
How best the mighty work he might begin
Of saviour to mankind, and which way first
Publish his godlike office now mature,
One day forth walk'd alone, the spirit leading,
And his deep thoughts, the better to converse

With solitude, till far from tract of men,
Thought following thought, and step by step led on;
He enter'd now the bord'ring desart wild,
And with dark shades and rocks environ'd round,
His holy meditations thus pursu'd:
O what a multitude of thoughts at once
Awaken'd in me swarm, while I consider
What from within I feel myself, and hear
What from without comes often to my ears,
Ill sorting with my present state compar'd!
When I was yet a child, no childish play
To me was pleasing; all my mind was set
Serious to learn and know, and thence to do
What might be public good; myself I thought
Born to that end, born to promote all truth,
All righteous things: therefore above my years,
The law of God I read, and found it sweet,
Made it my whole delight, and in it grew
To such perfection, that ere yet my age
Had measur'd twice six years, at our great feast
I went into the temple, there to hear
The teachers of our law, and to propose
What might improve my knowledge or their own;
And was admir'd by all; yet this not all
To which my spirit aspir'd; victorious deeds
Flam'd in my heart, heroic acts, one while
To rescue Israel from the Roman yoke,
Then to subdue and quell o'er all the earth
Brute violence and proud tyrannic power,
Till truth were freed, and equity restor'd:
Yet held it more humane, more heav'nly first
By winning words to conquer willing hearts,
And make persuasion do the work of fear;

At least to try and teach the erring soul
Not wilfully misdoing, but unware
Misled; the stubborn only to subdue.
These growing thoughts my mother soon perceiving
By words at times cast forth, inly rejoic'd,
And said to me apart. High are thy thoughts,
O son, but nourish them, and let them soar
To what height sacred virtue and true worth
Can raise them, though above example high;
By matchless deeds, express thy matchless Sire.
For know, thou art no son of mortal man;
Though men esteem thee low of parentage,
Thy father is th' eternal King who rules
All heav'n and earth, angels and sons of men;
A messenger from God foretold thy birth
Conceiv'd in me a virgin; he foretold
Thou should'st be great, and sit on David's throne,
And of thy kingdom there should be no end.
At thy nativity a glorious choir
Of angels in the fields of Bethlehem sung
To shepherds watching at their folds by night,
And told them the Messiah now was born,
Where they might see him, and to thee they came,
Directed to the manger where thou lay'st,
For in the inn was left no better room:
A star, not seen before, in heav'n appearing
Guided the wise men thither from the east,
To honour thee with incense, myrrh, and gold,
By whose bright course led on they found the place,
Affirming it thy star, new grav'n in heav'n,
By which they knew the king of Israel born.
Just Simeon, and prophetic Anna, warn'd
By vision, found thee in the temple, and spoke

Before the altar and the vested priest,
Like things of thee to all that present stood.
This having heard, strait I again revolv'd
The law and prophets, searching what was writ
Concerning the Messiah, to our scribes
Known partly, and soon found of whom they spake
I am; this chiefly, that my way must lie
Through many a hard assay ev'n to the death,
Ere I the promis'd kingdom can attain,
Or work redemption for mankind, whose sins
Full weight must be transferr'd upon my head.
Yet neither thus dishearten'd or dismay'd,
The time prefix'd I waited, when behold
The baptist (of whose birth I oft had heard,
Not knew by sight) now come, who was to come
Before Messiah, and his way prepare;
I, as all others to his baptism came,
Which I believe was from above; but he
Straight knew me, and with loudest voice proclaim'd
Me him, (for it was shown him so from heav'n,)
Me him whose harbinger he was; and first
Refus'd on me his baptism to confer,
As much his greater, and was hardly won:
But as I rose out of the laving stream,
Heav'n open'd her eternal doors, from whence
The Spirit descended on me like a dove,
And last the sum of all, my Father's voice,
Audibly heard from heav'n, pronounc'd me his,
Me his beloved son, in whom alone
He was well pleas'd; by which I knew the time
Nowfull, that I no more should live obscure,
But openly begin, as best becomes
Th' authority which I deriv'd from heav'n.

And now by some strong motion I am led
Into this wilderness, to what intent
I learn not yet, perhaps I need not know;
For what concerns my knowledge God reveals.
So spake our morning-star, then in his rise;
And looking round, on every side beheld
A pathless desart, dusk with horrid shades;
The way he came not having mark'd, return
Was difficult, by human steps untrod;
And he still on was led, but with such thoughts
Accompanied of things past and to come
Lodg'd in his breast, as well might recommend
Such solitude before choicest society.
Full forty days he pass'd, whether on hill
Sometimes anon in shady vale, each night
Under the covert of some ancient oak
Or cedar to defend him from the dew,
Or harbour'd in some cave, is not reveal'd;
Nor tasted human food, nor hunger felt
Till those days ended, hunger'd then at last
Among wild beasts; they at his sight grew mild,
Nor sleeping him nor walking arm'd, his walk
The fiery serpent fled, and noxious worm,
The lion and fierce tiger glar'd aloof.
But now an aged man in rural weeds,
Following, as seem'd the quest of some stray ewe,
Or wither'd sticks to gather, which might serve
Against a winter's day when wind blows keen,
To warm him wet return'd from field at eve,
He saw approach, who first with curious eye
Perus'd him, then with words thus utter'd spake:
Sir, what ill chance hath brought thee to this place
So far from path or road of men who pass

In troop or caravan? for single none
Durst ever, who return'd, and dropt not here
His carcase, pin'd with hunger and with drought.
I ask the rather, and the more admire,
For that to me thou seem'st the man, whom late
Our new baptizing prophet at the ford
Of Jordan honour'd so, and call thee son
Of God; I saw and heard, for we sometimes
Who dwell this wild, constrain'd by want come forth
To town or village nigh, (nighest is far)
Where ought we hear, and curious are to hear
What happens new; fame also finds us out.
To whom the son of God: who brought me hither
Will bring me hence; no other guide I seek.
By miracle he may, reply'd the swain,
What other way I see not, for we here
Live on tough roots and shrubs, to thirst inur'd
More than the camel, and to drink go far,
Men to much misery and hardship born;
But if thou be the son of God, command
That out of these hard stones be made thee bread;
So shalt thou save thyself, and us relieve
With food, whereof we wretched seldom taste.
He ended, and the Son of God reply'd:
Think'st thou such force in bread? is it not written
(For I discern thee other than thou seem'st)
Man lives not by bread only, but each word
Proceeding from the mouth of God. Who fed
Our fathers here with manna? in the mount
Moses was forty days, nor ate nor drank;
And forty days Elijah without food
Wander'd this barren waste; the same I now:

Why dost thou then suggest to me distrust,
Knowing who I am, as I know who thou art?
Whom thus answer'd th' arch-fiend now undisguis'd.
'Tis true, I am that spirit unfortunate,
Who leagu'd with millions more in rash revolt
Kept not my happy station, but was driv'n
With them from bliss to the bottomless deep;
Yet to that hideous place not so confin'd
By rigour unconniving, but that oft
Leaving my dolorous prison, I enjoy
Large liberty to round this globe of earth,
Or range in th' air, nor from the heav'n of heav'n's
Hath he excluded my resort sometimes.
I came among the sons of God, when he
Gave up into my hands Uzzean Job
To prove him, and illustrate his high worth;
And when to all his angels he propos'd
To draw the proud king Ahab into fraud,
That he might fall in Ramoth, they demurring,
I undertook that office, and the tongues
Of all his flattering prophets glibb'd with lies
To his destruction, as I had in charge;
For what he bids I do: though I have lost
Much lustre of my native brightness, lost
To be belov'd of God, I have not lost
To love, at least contemplate and admire
What I see excellent in good, or fair,
Or virtuous, I should so have lost all sense,
What can be then less in me than desire
To see thee, and approach thee, whom I know
Declar'd the Son of God, to hear attent
Thy wisdom, and behold thy godlike deeds!
Men generally think me much a foe

ankind: why should I? they to me
d wrong or violence; by them
what I lost, rather by them
what I have gain'd, and with them dwell
er in these regions, of the world,
;poser; lend them oft my aid,
dvice by presages and signs,
rers, oracles, portents, and dreams,
they may direct their future life.
y say excites me, thus to gain
ons of my misery and woe:
may be; but long since with woe:
:quainted, now I feel by proof,
wship in pain divides not smart,
ens ought each man's peculiar load.
solation then, were man adjoin'd:
nds me most, (what can it less?) that man,
1 shall be restor'd, I never more.
m our Saviour sternly thus reply'd:
ly thou griev'st, compos'd of lies
beginning, and in lies wilt end;
t'st release from hell, and leave to come
eav'n of heav'ns: thou com'st indeed,
miserable captive thrall
the place where he before had sat
ie prime and splendor, now depos'd,
:mptied, gaz'd, unpitied, shunn'd
le of ruin or of scorn
host of heav'n: the happy place
) thee no happiness, no joy,
flames thy torment, representing
to thee no more communicable,
more in hell than when in heav'n,

But thou art serviceable to heav'n's King.
Wilt thou impute to obedience what thy fear
Extorts or pleasure to do ill excites?
What but thy malice mov'd thee to misdeem
Of righteous Job, then cruelly to' afflict him
With all inflictions? But his patience won.
The other service was thy chosen task,
To be a liar in four hundred mouths;
For lying is thy sustenance, thy food.
Yet thou pretend'st to truth; all oracles,
By thee are giv'n, and what confess'd more true
Among the nations? that hath been thy craft,
By mixing somewhat true to vent more lies.
But what have been thy answers? what but dark
Ambiguous, and with double sense deluding,
Which they who ask'd have seldom understood,
And not well understood as good not known?
Whoever by consulting at thy shrine
Return'd the wiser, or the more instruct
To fly or follow what concern'd him most;
And run not sooner to his fatal snare?
For God hath justly giv'n the nations up
To thy delusions; justly, since they fell
Idolatrous: but when his purpose is
Among them to declare his providence
To thee not known, whence hast thou then thy truth,
But from him or his angels president
In every province? who themselves disdaining
To approach thy temples, give thee in command
What to the smallest tittle thou shalt say
To thy adorers; thou with trembling fear,
Or like a fawning parasite obey'st;
Then to thyself ascrib'st the truth foretold,

But this thy glory shall be soon retrench'd;
No more shalt thou by oracling abuse
The Gentiles; henceforth oracles are ceas'd;
And thou no more with pomp and sacrifice
Shalt be inquir'd at Delphos or elsewhere,
At least in vain, for they shall find thee mute.
God hath now sent his living oracle
Into the world to teach his final will,
And sends his spirit of truth henceforth to dwell
In pious hearts, an inward oracle
To all truth requisite for men to know.
So spake our Saviour; but the subtle fiend;
Though inly stung with anger and disdain,
Dissembled, and this answer smooth return'd:
Sharply thou hast insisted on rebuke;
And urg'd me hard with doings, which not will,
But misery hath wrested from me. Where
Easily canst thou find one miserable,
And not enforc'd oft-times to part from truth;
If it may stand him more in stead to lie,
Say and unsay, feign, flatter, or abjure?
But thou art plac'd above me; thou art Lord;
From thee I can, and must submiss endure
Check or reproof, and glad to 'scape so quit.
Hard are the ways of truth, and rough to walk,
Smooth on the tongue discours'd, pleasing to th' ear,
And tuneable as sylvan pipe or song;
What wonder then if I delight to hear
Her dictates from thy mouth most men admire
Virtue, who follow not her lore; permit me
To hear thee when I come (since no man comes,)
And talk at least, though I despair to' attain.
Thy Father, who is holy, wise, and pure,

Suffers the hypocrite or atheous priest
To tread his sacred courts, and minister
About his altar, handling holy things,
Praying or vowing, and vouchsaf'd his voice
To Balaam reprobate, a prophet yet
Inspir'd; disdain not such access to me.
  To whom our Saviour with unalter'd brow:
Thy coming hither, though I know thy scope,
I bid not or forbid; do as thou find'st
Permission from above; thou can'st not more.
He added not; and Satan bowing low
His gray dissimulation, disappear'd
Into thin air diffus'd: for now began
Night with her sullen wings to double-shade
The desart; fowls in their clay nests were couch'd;
And now wild beasts came forth the woods to roam.

END OF BOOK I.

PARADISE REGAINED.

BOOK II.

[ANWHILE the new-baptiz'd, who yet remain'd
Jordan with the Baptist, and had seen
m whom they heard so late expressly call'd
ms Messiah Son declar'd,
d on that high' authority had believ'd,
d with him talk'd, and with him lodg'd, I mean
drew and Simon, famous after known,
th others though in holy writ not nam'd,
w missing him their joy so lately found,
lately found, and so abruptly gone,
gan to doubt and doubted many days,
d as the days increas'd increas'd their doubt:
metimes they thought he might be only shown,
d for a time caught up to God; as once
ses was in the mount, and missing long;
d the great Thisbite who on fiery wheels
de up to heav'n, yet once again to come.
erefore as these young prophets then with care
ught lest Elijah, so in each place these
gh to Bethabara; in Jericho,
e city' of palms, Enon, and Salem old,
haorim, and each town or city walled
this side the broad lake Genezaret,
in Perea; but return'd in vain,
en on the bank of Jordan, by a creek,
ere *winds with reeds* and osiers whisp'ring play;

Plain fishermen, no greater men them call,
Close in a cottage low together got,
Their unexpected loss and plaints outbreath'd:
Alas! from what high hope to what relapse
Unlook'd for are we fall'n! our eyes beheld
Messiah certainly now come, so long
Expected of our fathers; we have heard
His words, his wisdom full of grace and truth;
Now, now, for sure deliverance is at hand,
The kingdom shall to Israel be restor'd:
Thus we rejoic'd, but soon our joy is turn'd
Into perplexity and new amaze
For whither is he gone, what accident
Hath rapt him from us? will he now retire
After appearance, and again prolong,
Our expectation? God of Israel,
Send thy Messiah forth, the time is come;
Behold the kings of th' earth how they oppress
Thy Chosen, to what height their pow'r unjust
They have exalted, and behind them cast
All fear of thee; arise and vindicate
Thy glory, free thy people from their yoke.
But let us wait; thus far he hath perform'd,
Sent his Anointed, and to us reveal'd him
By his great prophet, pointed at and shown
In public, and with him we have convers'd;
Let us be glad of this, and all our fears
Lay on his providence; he will not fail,
Nor will withdraw him now, nor will recall,
Mock us with his blest'd sight, then snatch him hence;
Soon we shall see our hope, or joy return.
Thus they out of their plaints new hope resume
To find whom at the first they found unsought:

But to his mother Mary, when she saw
Others return'd from baptism, not her son,
Nor left at Jordan, tidings of him none,
Within her breast though calm, her breast though pure,
Motherly cares and fears got head and rais'd
Some troubled thoughts, which she in sighs thus clad:
O what avails me now that honour high
To have conceiv'd of God, or that salute,
Hail highly favour'd among women blest!
While I to sorrows am no less advanc'd,
And fears as eminent, above the lot
Of other women, by the birth I bore,
In such a season born when scarce a shed
Could be obtain'd to shelter him or me
From the bleak air; a stable was our warmth,
A manger his; yet soon enforc'd to fly
Thence into Egypt, till the murd'rous king
Were dead, who sought his life, and missing fill'd
With infant-blood the streets of Bethlehem;
From Egypt home return'd, in Nazareth
Hath been our dwelling many years: his life
Private, unactive, calm, contemplative,
Little suspicious to any king; but now
Full grown to man, acknowledg'd, as I hear
By John the Baptist, and in public shown,
Son own'd from heaven by his Father's voice,
I look'd for some great change; to honour? no,
But trouble, as old Simeon plain foretold,
That to the fall and rising he should be
Of many in Israel, and to a sign
Spoken against, that through my very soul
A sword shall pierce; this is my favour'd lot,
My exaltation to afflictions high;

Afflicted I may be, it seems, and blest'd;
I will not argue that, nor will repine.
But where delays he now? some great intent
Conceals him: when twelve years he scarce had seen,
I lost him but so found, as well I saw
He could not lose himself; but went about
His Father's business; what he meant I mus'd,
Since understand: much more his absence now
Thus long to some great purpose he obscures.
But I to wait with patience am inur'd:
My heart hath been a store-house long of things
And sayings laid up, portending strange events.
Thus Mary pond'ring oft, and oft to mind
Recalling what remarkably had pass'd
Since first her salutation heard, with thoughts
Meekly compos'd awaited the fulfilling:
The while her Son tracing the desert wild,
Sole but with holiest meditations fed,
Into himself descended, and at once
All his great work to come before him set:
How to begin, how to accomplish best
His end of being on earth, and mission high;
For Satan with sly preface to return
Had left him vacant, and with speed was gone
Up to the middle region of thick air,
Where all his potentates in council sat;
There without sign of boast? or sign of joy,
Solicitous and blank he thus began:
Princes, heav'n's ancient sons, ethereal thrones,
Demonian spirits now, from th' element
Each of his reign allotted, rightlier call'd
Pow'rs of fire, air, water, and earth beneath,
So may we hold our place and these mild seats

Without new trouble; such an enemy
Is risen to invade us; who no less
Threatens than our expulsion down to hell:
I, as I undertook, and with the vote
Consenting in full frequence was impower'd,
Have found him, view'd him, tasted him, but find
Far other labour to be undergone,
Than when I dealt with Adam first of men,
Though Adam by his wife's allurement fell.
However to this man inferior far,
If he be man by mother's side at least
With more than human gifts from heav'n adorn'd,
Perfections absolute, graces divine,
And amplitude of mind, to greatest deeds,
Therefore I am return'd, lest confidence
Of my success with Eve in Paradise
Deceive ye to persuasion over-sure
Of like succeeding here; I summon all
Rather to be in readiness, with hand
Or council to assist; lest I who erst
Thought none my equal, now be overmatch'd.
So spake th' old serpent doubting, and from all
With clamour was assur'd their utmost aid
At his command; when from amidst them rose
Belial, the dissolutest spirit that fell,
The sensualest, and after Asmodai
The fleshliest Incubus; and thus advis'd:
Set women in his eye, and in his walk,
Among daughters of men the fairest found:
Many are in each region passing fair
As the noon-sky more like to goddesses
Than mortal creatures, graceful and discreet,
Expert in amorous arts, enchanting tongues

Persuasive, virgin-majesty with mild
And sweet allay'd, yet terrible to approach,
Skill'd to retire, and in retiring draw
Hearts after them tangled in am'rous nets.
Such object hath the power to soften and tame
Severest temper, smooth the rugged'st brow,
Enerve, and with voluptuous hope dissolve,
Draw out with credulous desire and lead
At will the manliest, resolutest breast,
As the magnetic hardest iron draws.
Women, when nothing else beguild the heart
Of wisest Solomon, and made him build,
And made him bow to the gods of his wives.
To whom quick answer Satan thus return'd:
Belial, in much uneven scale thou weigh'st
All others by thyself; because of old
Thou thyself doat'dst on womankind, admiring
Their shape, their colour, and attractive grace,
None are, thou think'st, but taken with such toys.
Before the flood, thou with thy lusty crew,
False titled sons of God roaming the earth,
Cast wanton eyes on the daughters of men,
And coupled with them, and begot a race,
Have we not seen, or by relation heard,
In courts and regal chambers how thou lurk'dst,
In wood or grove by mossy fountain-side,
In valley or green meadow, to waylay
Some beauty rare, Calisto, Clymene,
Daphne, or Semele, Antiopa,
Or Amymone, Syrinx, many more
Too long, then lay'dst thy scapes on names ador'd,
Apollo, Neptune, Jupiter, or Pan,
Satyr, or Faun, or Sylvan? but these haunts

Delight not all; among the sons of men,
How many have with a smile made small account
Of beauty and her lures, easily scorn'd
All her assaults, on worthier things intent!
Remember that Pellean conqueror,
A youth, how all the beauties of the East
He slightly view'd, and slightly overpass'd;
How he surnam'd of Africa dismiss'd
In his prime youth the fair Iberian maid.
For Solomon, he liv'd at ease; and full
Of honour, wealth, high fare, aim'd not beyond
Higher design than to enjoy his state;
Thence to the bait of women lay expos'd:
But he whom we attempt is wiser far
Than Solomon, of more exalted mind.
Made and set wholly on th' accomplishment
Of greatest things; what woman will you find,
Though of this age the wonder and the fame,
On whom his leisure will vouchsafe an eye
Of fond desire? or should she confident
As sitting queen ador'd on beauty's throne,
Descend with all her winning charms begirt
To enamour, as the zone of Venus once
Wrought that effect on Jove, so fables tell;
How would one look from his majestic brow,
Seated as on the top of Virtue's hill,
Discount'nance her despis'd, and put to rout
All her array: her female pride deject,
Or turn to reverent awe; for beauty stands
In the admiration only of weak minds
Led captive; cease to admire, and all her plumes
Fall flat and shrink into a trivial toy,
At every sudden slighting quite abash'd;

Therefore with manlier objects we must try
His constancy, with such as have more show
Of worth, of honour, glory', and popular praise;
Rocks whereon greatest men have oftest wreck'd;
Or that which only seems to satisfy
Lawful desires of nature, not beyond;
And now I know he hungers where no food
Is to be found in the wide wilderness;
The rest commit to me, I shall let pass
No' advantage, and his strength as oft assay.
He ceas'd, and heard their grant in loud acclaim;
Then forthwith to him takes a chosen band
Of spirits likest to himself in guile
To be at hand, and at his beck appear,
If cause were to unfold some active scene
Of various persons, each to know his part;
Then to the desart takes with these his flight;
Where still from shade to shade the Son of God
After forty days fasting had remain'd,
Now hung'ring first, and to himself thus said:
Where will this end? four times ten days I've pass'd
Wand'ring this woody maze, and human food
Nor tasted, nor had appetite; that fast
To virtue I impute not, or count part
Of what I suffer here: if nature need not,
Or God support nature without repast
Though needing, what praise is it to' endure?
But now I feel I hunger, which declares
Nature hath need of what she asks; yet God
Can satisfy that need some other way,
Though hunger still remain: so it remain
Without this body's wasting, I content me,
And from the sting of famine fear no harm,

'or mind it, fed with better thoughts that feed
Ie hung'ring more to do my Father's will.
It was the hour of night, when thus the Son
ommun'd in silent walk, then laid him down
nder the hospitable covert nigh
f trees thick interwoven; there he slept,
nd dream'd, as appetite is wont to dream,
f meats and drinks, nature's refreshment sweet;
im thought, he by the brook of Cherith stood,
nd saw the ravens with their horny beaks
ood to Elijah bringing ev'n and morn,
hough rav'nous, taught to abstain from what they brought:
e saw the prophet also how he fled
nto the desart and how there he slept
nder a juniper; then how awak'd,
e found his supper on the coals prepar'd,
nd by the angel was bid rise and eat,
nd eat the second time after repose,
he strength whereof suffic'd him forty days;
ometimes that with Elijah he partook,
r as a guest with Daniel at his pulse.
hus wore out night, and now the herald lark
eft his ground-nest, high tow'ring to descry
'he morn's approach and greet her with his song:
is lightly from his grassy couch up rose
lis Saviour, and found all was but a dream,
'asting he went to sleep, and fasting wak'd.
Jp to a hill anon his steps he rear'd,
'rom whose high top to ken the prospect round,
f cottage were in view, sheep cote, or herd:
3ut cottage, herd, or sheep-cote none he saw;
laly' in a bottom saw a pleasant grove,
Vith chaunt of tuneful birds resounding loud;

Thither he bent his way, determin'd there
To rest at noon, and enter'd soon the shade
High-roof'd, and walks beneath, and alleys brown,
That open'd in the midst a woody scene;
Nature's own work it seem'd, (nature taught art,)
And to a superstitious eye the haunt
Of wood-gods and wood-nymphs; he viewed it round,
When suddenly a man before him stood,
Not rustic as before, but seemlier clad,
As one in city', or court, or palace bred,
And with fair speech these words to him address'd:
With granted leave officious I return,
But much more wonder that the Son of God
In this wild solitude so long should bide,
Of all things destitute; and well I know,
Not without hunger. Others of some note,
As story tells, have trod this wilderness;
The fugitive bond-woman with her son,
Out-cast Nebaioth, yet found here relief
By a providing angel; all the race
Of Israel here had famish'd, had not God
Rain'd from heav'n manna; and that prophet bold,
Native of Thebes, wand'ring here was fed
Twice by a voice inviting him to eat:
Of thee these forty days none hath regard,
Forty and more deserted here indeed.
To whom thus Jesus: what conclud'st thou hence;
They all had need, I as thou seest have none.
How hast thou hunger then? Satan reply'd:
Tell me, if food were now before thee set,
Wouldst thou not eat? Thereafter as I like
The giver, answer'd Jesus. Why should that
Cause thy refusal? said the subtle fiend.

Hast thou not right to all created things?
Owe not all creatures by just right to thee
Duty and service, nor to stay till bid,
But tender all their pow'r? nor mention I
Meats by the law unclean, or offer'd first
To idols, these young Daniel could refuse;
Nor proffer'd by an enemy, though who
Would scruple that, with want oppress'd; behold
Nature asham'd, or better to express,
Troubled that thou shouldst hunger, hath purvey'd
From all the elements her choicest store
To treat thee as beseems, and as her Lord,
With honour; only deign to sit and eat.
He spake no dream; for as his words had end,
Our Saviour lifted up his eyes, beheld
In ample space under the broadest shade
A table richly spread in regal mode,
With dishes pil'd, and meats of noblest sort
And savour, beasts of chase, or fowl of game,
In pastry built, or from the spit, or boil'd,
Gris-amber-steam'd; all fish from sea or shore,
Freshet, or purling brook, of shell or fin,
And exquisitest name, for which was drain'd
Pontus, and Lucrine bay, and Afric coast.
Alas, how simple to these cates compar'd,
Was that crude apple that diverted Eve!
And at a stately side-board by, the wine
That fragrant smell diffus'd: in order stood
Tall stripling youths rich clad, of fairer hue
Than Ganymede or Hylas; distant more
Under the trees now tripp'd, now solemn stood
Nymphs of Diana's train, and Naiades
With fruits and flow'rs from Amaltheа's horn,

And ladies of the Hesperides that seem'd
Fairer than feign'd of old, or fabled since
Of fairy damsels met in forest wide
By nights of Logress or of Lyones,
Lancelot, or Pellens, or Pellenore:
And all the while harmonious airs were heard
Of chiming strings, or charming pipes, and winds
Of gentlest gale Arabian odours fann'd
From their soft wings, and Flora's earliest smells.
Such was the splendor; and the tempter now
His invitation earnestly renew'd.
What doubts the Son of God to sit and eat?
These are not fruits forbidden; no interdict
Defends the touching of these viands pure:
Their taste no knowledge works at least of evil,
But life preserves, destroys life's enemy,
Hunger, with sweet restorative delight.
All these are spirits of air, and woods, and springs,
Thy gentle ministers, who come to pay
Thee homage, and acknowledge thee their Lord:
What doubt'st thou, son of God? sit down and eat.
To whom thus Jesus temp'rately reply'd:
Said'st thou not that to all things I had right?
And who withholds my pow'r that right to use?
Shall I receive by gift what of my own,
When and where likes me best, I can command?
I can at will, doubt not, as soon as thou,
Command a table in this wilderness,
And call swift flights of angels ministrant,
Array'd in glory on my cup to attend:
Why should'st thou then obtrude this diligence
In vain, where no acceptance it can find?
And with my hunger what hast thou to do?

ɔous delicacies I contemn,
ıt thy specious gifts no gifts, but guiles.
ɔm thus answer'd Satan malcontent:
ve also pow'r to give thou seest;
pow'r I bring thee voluntary
ıight have bestow'd on whom I pleas'd,
ɛr opportunely in this place
impart to thy apparent need,
ıldst thou not accept it? but I see
ın do or offer is suspect';
:hings others quickly will dispose,
ıins have earn'd the far-fetch'd spoil. With that
e and provision vanish'd quite
nd of harpies wings, and talons heard;
importune tempter still remain'd,
ı these words his temptation pursu'd:
ıger that each other creature tames,
not to be harm'd, therefore not mov'd;
ɔerance invincible besides,
lurement yields to appetite.
hy heart is set on high designs,
ions; but wherewith to be achiev'd?
ts require great means of enterprize:
unknown, unfriended, low of birth,
ıter thy father known, thyself
in poverty and straits at home,
desert here, and hunger bit:
ray or from what hope dost thou aspire
ness; whence authority deriv'st?
lowers, what retinue canst thou gain,
heels the dizzy multitude,
than thou canst feed them on thy cost?
ɔrings honour, friends, conquest, and realms

What rais'd Antipater the Edomite,
And his son Herod plac'd on Judah's throne,
Thy throne, but gold that got him puissant friends?
Therefore if at great things thou wouldst arrive,
Get riches first, get wealth, and treasure heap,
Not difficult if thou hearken to me;
Riches are mine, fortune is in my hand;
They whom I favour thrive in wealth amain,
While virtue, valour, wisdom, sit in want.
To whom thus Jesus patiently reply'd:
Yet wealth without these three is impotent
To gain dominion, or to keep it gain'd.
Witness those ancient empires of the earth,
In height of all their flowing wealth dissolv'd:
But men endu'd with these have oft attain'd,
In lowest poverty to highest deeds:
Gideon and Jeptha, and the shepherd lad,
Whose offspring on the throne of Judah sat
So many ages, and shall yet regain
That seat and reign in Israel without end.
Among the heathen, (for throughout the world
To me is not unknown what hath been done
Worthy' of memorial), canst thou not remember
Quinctius, Fabricius, Curius, Regulus?
For I esteem those names of men so poor,
Who could do mighty things, and could contemn
Riches, though offer'd from the hand of kings.
And what in me seems wanting, but that I
May also in this poverty as soon
Accomplish what they did, perhaps and more?
Extol not riches, then, the toil of fools,
The wise man's cumbrance, if not snare, more apt
To slacken virtue and abate her edge,

pt her to do ought may merit praise.
:h like aversion I reject
realms; yet not, for that a crown,
how is but a wreath of thorns,
gers, troubles, cares, and sleepless nights
o wears the regal diadem,
is shoulders each man's burden lies;
stands the office of a king,
, virtue, merit, and chief praise,
e public all this weight he bears.
) reigns within himself, and rules
esires, and fears, is more a king,
ry wise and virtuous man attains:
ttains not, ill aspires to rule
en, or headstrong multitudes,
nself to anarchy within,
passions in him which he serves.
e nations in the way of truth
doctrine, and from error lead
nd knowing worship God aright,
kingly; this attracts the soul,
e inner man, the nobler part;
o'er the body only reigns,
force, which to a gen'rous mind
can be no sincere delight.
give a kingdom hath been thought
d nobler done, and to lay down
nagnanimous, than to assume.
needless then, both for themselves,
y reason why they should be sought,
sceptre, oftest better miss'd.

END OF BOOK II.

PARADISE REGAINED

BOOK III.

SO spake the Son of God, and Satan stood
A while as mute, confounded what to say,
What to reply, confuted and convinc'd
Of his weak arguing, and fallacious drift;
At length collecting all his serpent-wiles,
With soothing words renew'd, him thus accosts:
I see thou know'st what is of use to know,
What best to say canst say, to do canst do;
Thy actions to thy words accord, thy words
To thy large heart give utterance due, thy heart
Contains of good, wise, just, the perfect shape.
Should kings and nations from thy mouth consult,
Thy counsel would be as the oracle
Urim and Thummim, those oraculous gems
On Aaron's breast; or tongue of seers old
Infallible: or wert thou sought to deeds
That might require th' array of war, thy skill
Of conduct would be such, that all the world
Could not sustain thy prowess, or subsist
In battle, though against thy few in arms.
These godlike virtues wherefore dost thou hide,
Affecting private life, or more obscure
In savage wilderness? wherefore deprive
All earth her wonder at thy acts, thyself
The fame and glory; glory the reward

That sole excites to high attempts the flame
Of most erected spi'rits, most temper'd pure
Ethereal, who all pleasures else despise,
All treasures and all gain esteem as dross,
And dignities and pow'rs all but the highest?
Thy years are ripe, and over-ripe: the son
Of Macedonian Philip had ere these
Won Asia, and the throne of Cyrus held
At his dispose; young Scipio had brought down
The Carthaginian pride; young Pompey quell'd
The Pontic king, and in triumph had rode.
Yet years, and to ripe years judgment mature,
Quench not the thirst of glory, but augment.
Great Julius, whom now all the world admires,
The more he grew in years, the more inflam'd
With glory, wept that he had liv'd so long
Inglorious: but thou yet art not too late.
  To whom our Saviour calmly thus reply'd:
Thou neither dost persuade me to seek wealth
For empire's sake, nor empire to affect
For glory's sake, by all thy argument:
For what is glory but the blaze of fame,
The people's praise, if always praise unmix'd?
And what the people but a herd confus'd,
A miscellaneous rabble, who extol
Things vulgar; and well weigh'd, scarce worth the praise?
They praise, and they admire they know not what,
And know not whom, but as one leads the other;
And what delight to be by such extoll'd,
To live upon their tongues, and be their talk,
Of whom to be disprais'd were no small praise?
His lot who dares be singularly good.
Th' *intelligent among* them, and the wise

Are few, and glory scarce of few is rais'd.
This is true glory and renown, when God
Looking on th' earth, with approbation marks
The just man, and divulges him through heav'n
To all his angels, who with true applause
Recount his praises: thus he did to Job,
When to extend his fame through heav'n and earth,
As thou, to thy reproach, may'st well remember,
He ask'd thee, hast thou seen my servant Job?
Famous he was in heav'n, on earth less known;
Where glory is false glory, attributed
To thing not glorious, men not worthy' of fame.
They err who count it glorious to subdue
By conquest far and wide, to over-run
Large countries, and in field great battles win,
Great cities by assault: what do these worthies,
But rob and spoil, burn, slaughter, and enslave
Peaceable nations, neighb'ring, or remote,
Made captive, yet deserving freedom more
Than those their conquerors, who leave behind
Nothing but ruin wheresoe'er they rove,
And all the flourishing works of peace destroy,
Then swell with pride, and must be titled gods,
Great benefactors of mankind, deliverers,
Worshipp'd with temple, priest and sacrifice;
One is the son of Jove, of Mars the other;
Till conqu'ror Death discover them scarce men,
Rolling in brutish vices, and deform'd,
Violent or shameful death their due reward.
But if there be in glory ought of good,
It may by means far different be attain'd
Without ambition, war, or violence;
By deeds of peace, by wisdom eminent,

By patience, temperance: I mention still
Him whom thy wrongs with saintly patience borne
Made famous in a land and times obscure;
Who names not now with honour patient Job?
Poor Socrates, (who next more memorable;)
By what he taught, and suffer'd for so doing,
For truth's sake suffering death unjust, lives now
Equal in fame to proudest conquerors.
Yet if for fame or glory ought he done,
Ought suffer'd; if young African for fame
His wasted country freed from Punic rage,
The deed becomes unprais'd, the man at least,
And loses, though but verbal, his reward.
Shall I seek glory then, as vain men seek,
Oft not deserv'd? I seek not mine, but his
Who sent me, and thereby witness whence I am.
To whom the tempter, murm'ring, thus reply'd,
Think not so slight of glory; therein least
Resembling thy great Father: he seeks glory,
And for his glory all things made, all things
Orders and governs; not content in heav'n
By all his angels glorify'd, requires
Glory from men, from all men good or bad,
Wise or unwise no difference, no exemption?
Above all sacrifice, or hallow'd gift
Glory he requires, and glory he receives
Promiscuous from all nations, Jew, or Greek,
Or barbarous, nor exception hath declar'd;
From us his foes pronounc'd glory he exacts.
To whom our Saviour fervently reply'd:
And reason; since his word all things produc'd,
Though chiefly not for glory as prime end,
But to show forth his goodness, and impart

His good communicable to every soul
Freely; of whom what could he less expect
Than glory and benediction, that is, thanks,
The slightest, easiest, readiest recompense
From them who could return him nothing else,
And not returning that would likeliest render
Contempt instead, dishonour, obloquy?
Hard recompense, unsuitable return
For so much good, so much beneficence!
But why should man seek glory? who' of his own
Hath nothing, and to whom nothing belongs
But condemnation, ignominy', and shame?
Who for so many benefits receiv'd
Turn'd recreant to God, ingrate and false,
And so of all true good himself despoil'd,
Yet sacrilegious, to himself would take
That which to God alone of right belongs;
Yet, so much bounty is in God, such grace,
That who advance his glory, not their own,
Them he himself to glory will advance.
So spake the son of God; and here again
Satan had not to answer, but stood struck
With guilt of his own sin, for he himself
Insatiable of glory had lost all,
Yet of another plea bethought him soon.
Of glory, as thou wilt, said he, so deem,
Worth or not worth the seeking, let it pass:
But to a kingdom thou art born, ordain'd
To sit upon thy father David's throne;
By mother's side thy father; though thy right
Be now in powerful hands, that will not part
Easily from possession won with arms:
Judea now and all the promis'd land,

Reduc'd a province under Roman yoke,
Obeys Tiberius; nor is always rul'd
With temp'rate sway; oft have they violated
The temple, oft the law with foul affronts,
Abominations rather, as did once
Antiochus: and think'st thou to regain
Thy right by sitting still, or thus retiring?
So did not Maccabeus: he indeed
Retir'd into the desart, but with arms,
And o'er a mighty king so oft prevail'd,
That by strong hand his family obtain'd,
Though priests, the crown, and David's throne usurp'd
With Modin and her suburbs once content.
If kingdom move thee not, let move thee zeal
And duty; zeal and duty are not slow;
But on occasion's forelock watchful wait.
They themselves rather are occasion best,
Zeal of thy father's house, duty to free
Thy country from her heathen servitude;
So shalt thou best fulfil, best verify
The prophets old, who sung thy endless reign;
The happier reign the sooner it begins:
Reign then; what canst thou better do the while?
To whom our Saviour answer thus return'd:
All things are best fulfill'd in their due time,
And time there is for all things, truth hath said
If of my reign prophetic writ hath told,
That it shall never end, so when begin
The Father in his purpose hath decreed,
He in whose hand all times and seasons roll.
What if he hath decreed that I shall first
Be try'd in humble state, and things adverse,
By tribulations, injuries, insults,

Contempts, and scorns, and snares, and violence,
Suffering, abstaining, quietly expecting,
Without distrust or doubt, that he may know
What I can suffer, how obey? who best
Can suffer, best can do; best reign, who first
Well hath obey'd; just trial ere I merit
My exaltation without change or end.
But what concerns it thee when I begin
My everlasting kingdom, why art thou
Solicitous, what moves thy inquisition?
Know'st thou not that my rising is thy fall,
And my promotion will be thy destruction?
To whom the tempter inly rack'd reply'd:
Let that come when it comes; all hope is lost
Of my reception into grace; what worse,
For where no hope is left, is left no fear;
If there be worse, the expectation more
Of worse torments me than the feeling can.
I would be at the worst: worst is my port,
My harbour, and my ultimate repose,
The end I would attain, my final good.
My error was my error, and my crime
My crime: whatever for itself condemn'd,
And will alike be punish'd, whether thou
Reign or reign not; though to that gentle brow
Willingly I could fly, and hope thy reign,
From that placid aspect and meek regard,
Rather than aggravate my evil state,
Would stand between me and thy Father's ire,
(Whose ire I dread more than the fire of hell,)
A shelter and a kind of shading cool
Interposition, as a summer's cloud.
If I then to the worst that can be haste,

Why move thy feet so slow to what is best,
Happiest both to thyself and all the world,
That thou who worthiest art should'st be their king?
Perhaps thou linger'st in deep thoughts detain'd
Of th' enterprize so hazardous and high:
No wonder, for though in thee be united
What of perfection can in man be found,
Or human nature can receive, consider
Thy life hath yet been private, most part spent
At home, scarce view'd the Galilæan towns,
And once a year Jerusalem, few days
Short sojourn; and what thence couldst thou observe?
The world thou hast not seen, much less her glory,
Empires, and monarchs, and their radiant courts,
Best school of best experience, quickest insight
In all things that to greatest actions lead.
The wisest, unexperienc'd, will be ever
Timorous and loath, with novice modesty,
(As he who seeking asses found a kingdom,)
Irresolute, unhardy, unadvent'rous:
But I will bring thee where thou soon shalt quit
Those rudiments, and see before thine eyes
The monarchies of th' earth, their pomp and state,
Sufficient introduction to inform
Thee, of thyself so apt, in regal arts,
And regal mysteries, that thou may'st know
How best their opposition to withstand.
With that (such pow'r was giv'n him then) he took
The son of God up to a mountain high.
It was a mountain at whose verdant feet
A spacious plain out-stretch'd in circuit wide,
Lay pleasant; from his side two rivers flow'd,
The one winding, th' other strait, and left between

Fair Champaign with less rivers intervein'd,
Then meeting, join'd their tribute to the sea:
Fertile of corn the glebe, of oil and wine;
With herds the pastures throng'd, with flocks the hill
Huge cities and high tower'd, that well might seem
The seats of mightiest monarchs; and so large
The prospect was, that here and there was room
For barren desart fountainless and dry.
To this high mountain-top the tempter brought
Our Saviour, and new train of words began:
Well have we speeded, and o'er hill and dale,
Forest, and field, and flood, temples and towers
Cut shorter many a league; here thou behold'st
Assyria and her empire's ancient bounds,
Araxes and the Caspian lake, thence on
As far as Indus east, Euphrates west;
And oft beyond; to south the Persian bay,
And inaccessible th' Arabian drought:
Here Nineveh, of length within her wall
Several days journey, built by Ninus old,
Of that first golden monarchy the seat,
And seat of Salmanasser, whose success
Israel in long captivity still mourns;
There Babylon, the wonder of all tongues,
As ancient, but rebuilt by him who twice
Judah and all thy father David's house
Led captive, and Jerusalem laid waste,
Till Cyrus set them free; Persepolis
His city there thou seest, and Bactra there;
Ecbatana her structure vast there shows,
And Hecatompylos her hundred gates;
There Susa, by Choaspes, amber stream,
The drink of none but kings; of later fame

lt by Emathian, or by Parthian hands,
:re great Seleucia, Nisibis, and there
axata, Teredon, Ctesiphon,
ning, with easy eye thou may'st behold.
these the Parthian, now some ages past,
great Arsaces led, who founded first
it empire, under his dominion holds,
m the luxurious kings of Antioch won.
l just in time thou com'st to have a view
iis great power; for now the Parthian king
Ctesiphon hath gather'd all his host
iinst the Scythian, whose incursions wild
e wasted Sogdiana; to her aid
marches now in haste; see, though from far,
thousands, in what martial equipage
y issue forth, steel bows, and shafts their arms,
equal dread in flight, or in pursuit;
horsemen, in which fight they most excel;
how in warlike muster they appear,
hombs, in wedges, and half moons and wings.
e look'd and saw what numbers numberless
city-gates out-pour'd, light-arm'd troops
oats of mail and military pride;
iail their horses clad, yet fleet and strong,
icing, their riders bore, the flow'r and choice
iany provinces from bound to bound;
n Arachosia, from Candahor east,
Margiana to the Hyrcanian cliffs
Caucasus, and dark Iberian dales,
n Atropatia and the neighb'ring plains
Adiabene, Media, and the south
usiana, to Balsara's haven,
ew them in their forms of battle rang'd,

How quick they wheel'd and fly'ing behind them sh
Sharp sleet of arrowy show'rs against the face
Of their pursuers, and overcame by flight;
The field, all iron, cast a gleaming brown:
Nor wanted clouds of foot, nor on each horn
Cuirassiers all in steel for standing fight;
Chariots or elephants indors'd with tow'rs
Of archers, nor of lab'ring pioneers
A multitude with spades and axes arm'd,
To lay hills plain, fell woods, or valleys fill,
Or where plain was raise hill, or overlay
With bridges rivers proud, as with a yoke;
Mules after these, camels and dromedaries,
And waggons fraught with utensils of war.
Such forces met not, nor so wide a camp,
When Agrican, with all his northern powers
Besieg'd Albraca, as romances tell,
The city' of Gallaphroné, from thence to win
The fairest of her sex, Angelica
His daughter, sought by many prowest knights,
Both Paynim, and the peers of Charlemain.
Such and so numerous was the chivalry;
At sight whereof the fiend yet more presum'd,
And to our Saviour thus his words renew'd;
That thou may'st know I seek not to engage
Thy virtue, and not every way secure
On no slight grounds thy safety; hear, and mark
To what end I have brought thee hither, and shown
All this fair sight: thy kingdom though foretold
By prophet or by angel, unless thou
Endeavour, as thy father David did,
Thou never shalt obtain; prediction still
In all things, and all men, supposes means;

Without means us'd, what it predicts revokes.
But say thou wert possess'd of David's throne
By free consent of all, none opposite,
Samaritan or Jew; how couldst thou hope
Long to enjoy it quiet and secure,
Between two such inclosing enemies
Roman and Parthian? therefore one of these
Thou must make sure thy own, the Parthian first
By my advice, as nearer, and of late
Found able by invasion to annoy
Thy country, and captive lead away her kings,
Antigonus, and old Hyrcanus bound,
Maugre the Roman: it shall be my task
To render thee the Parthian at dispose;
Choose which thou wilt by conquest or by league.
By him thou shalt regain, without him not,
That which alone can truly reinstal thee
In David's royal seat, his true successor,
Deliverance of thy brethren, those ten tribes
Whose offspring in his territory yet serve
In Habor, and among the Medes dispers'd;
Ten sons of Jacob, two of Joseph lost,
Thus long from Israel, serving as of old
Their fathers in the land of Egypt serv'd,
This offer sets before thee to deliver.
These if from servitude thou shalt restore
To their inheritance, then, nor till then,
Thou on the Throne of David in full glory;
From Egypt to Euphrates and beyond
Shalt reign, and Rome or Cæsar not need fear.
To whom our Saviour answer'd thus unmov'd;
Much ostentation vain of fleshly arm,
And fragile arms, much instrument of war

Long in preparing soon to nothing brought,
Before mine eyes thou hast set; and in my ear
Vented much policy, and projects deep
Of enemies, of aids, battles and leagues,
Plausible to the world; to me worth nought.
Means I must use thou say'st, prediction else
Will unpredict and fail me of the throne:
My time I told thee (and that time for thee
Were better farthest off) is not yet come;
When that comes think not thou to find me slack
On my part ought endeav'ring, or to need
Thy politic maxims, or that cumbersome
Luggage of war there shown me, argument
Of human weakness rather than of strength.
My brethren, as thou call'st them, those ten tribes
I must deliver, if I mean to reign
David's true heir, and his full sceptre sway
To just extent over all Israel's sons;
But whence to thee is zeal, where was it then
For Israel, or for David, or his throne,
When thou stood'st up his tempter to the pride
Of numb'ring Israel, which cost the lives
Of threescore and ten thousand Israelites
By three days pestilence? such was thy zeal
To Israel then, the same that now to me.
As for those captive tribes, themselves were they
Who wrought their own captivity, fell off
From God to worship calves, the deities
Of Egypt, Baal next and Ashtaroth,
And all th' idolatries of heathen round
Besides their other worse than heath'nish crimes:
Nor in the land of their captivity
Humbled themselves, or penitent besought

The God of their forefathers; but so dy'd
Impenitent, and left a race behind
Like to themselves, distinguishable scarce
From Gentiles, but by circumcision vain,
And God with idols in their worship join'd.
Should I of these the liberty regard,
Who freed as to their ancient patrimony,
Unhumbled, unrepentant, unreform'd,
Headlong would follow; and to their gods perhaps
Of Bethel and of Dan? no; let them serve
Their enemies, who serve idols with God.
Yet he at length, time to himself best known,
Rememb'ring Abraham; by some wond'rous call
May bring them back repentant and sincere,
And at their passing cleave th' Assyrian flood,
While to their native land with joy they haste,
As the Red sea and Jordan once he cleft,
When to the promis'd land their fathers pass'd;
To his due time and providence I leave them.
So spake Israel's true King, and to the fiend
Made answer meet, that made void all his wiles,
So fares it when with truth falsehood contends.

END OF BOOK III.

PARADISE REGAINED.

BOOK IV.

PERPLEX'D and troubled at his bad success
The tempter stood, nor had what to reply;
Discover'd in his fraud, thrown from his hope
So oft, and the persuasive rhetoric
That sleek'd his tongue, and won so much on Eve,
So little here, nay lost: but Eve was Eve,
This far his over-match, who self-deceiv'd
And rash, beforehand had no better weigh'd
The strength he was to cope with, or his own.
But as a man who had been matchless held
In cunning, over-reach'd where least he thought,
To salve his credit, and for very spite,
Still will be tempting him who foils him still,
And never cease, though to his shame the more;
Or as a swarm of flies in vintage-time,
About the wine-press where sweet must is pour'd,
Beat off, returns as oft with humming sound;
Or surging waves against a solid rock,
Though all to shivers dash'd, th' asault renew,
Vain batt'ry, and in froth or bubbles end:
So Satan, whom repulse upon repulse
Met ever, and to shameful silence brought
Yet gives not o'er, tho' desp'rate of success,
And his vain importunity pursues.
He brought our Saviour to the western side

Of that high mountain, whence he might behold
Another plain, long but in breadth not wide,
Wash'd by the southern sea, and on the north
To equal length back'd with a ridge of hills,
That screen'd the fruits of th' earth and seats of men
From cold Septentrion blasts, thence in the midst
Divided by a river, of whose banks
On each side an imperial city stood,
With tow'rs and temples proudly elevate
On sev'n small hills, with palaces adorn'd,
Porches and theatres, baths, aqueducts,
Statues and trophies, and triumphal arcs,
Gardens and groves presented to his eyes,
Above the height of mountains interpos'd
By what strange parallax or optic skill
Of vision multiply'd through air, or glass
Or telescope, were curious to inquire:
And now the tempter thus his silence broke.
The city which thou seest no other deem
Than great and glorious Rome, queen of the earth
So far renown'd, and with the spoils enrich'd
Of nations; there the capitol thou seest
Above the rest lifting his stately head
On the Tarpeian rock, her citadel
Impregnable, and the mount Palatine,
Th' imperial palace, compass huge, and high
The structure, skill of noblest architects
With gilded battlements, conspicuous far,
Turrets and terraces, and glitt'ring spires.
Many a fair edifice besides, more like
Houses of gods, (so well I have dispos'd
My airy microscope,) thou mayst behold
Outside and inside both, pillars and roofs,

Carv'd work, the hand of fam'd artificers
In cedar, marble, ivory, or gold.
Thence to the gates cast round thine eye, and see
What conflux issuing forth, or ent'ring in,
Pretors, proconsuls to their provinces
Hasting or on return, in robes of state;
Lictors, and rods the ensigns of their pow'r
Legions and cohorts, turms of horse and wings:
Or embassies from regions far remote
In various habits on the Appian road,
Or on th' Emilian, some from farthest south,
Syene, and where the shadow both way falls,
Meroe Nilotic isle, and more to west,
The realm of Bocchus to the Blackmoor sea;
From th' Asian kings, and Parthian among these,
From India and the golden Chersonese,
And utmost Indian Isle Taprobane,
Dusk faces with white silken turbans wreath'd;
From Gallia, Gades, and the British west,
Germans and Scythians, and Sarmatians north
Beyond Danubius to the Tauric pool.
All nations now to Rome obedience pay,
To Rome's great emperor, whose wide domain
In ample territory, wealth and power,
Civility of manners; arts and arms
And long renown, thou justly mayst prefer
Before the Parthian; these two thrones except,
The rest are barb'rous, and scarce worth the sight,
Shar'd among the petty kings too far remov'd;
These having shown thee, I have shown thee all
The kingdoms of the world, and all their glory,
This emp'ror hath no son, and now is old,
Old and lascivious, and from Rome retir'd

æ, an island small but strong,
Campanian shore, with purpose there
id lusts in private to enjoy,
ting to a wicked favourite
ic cares, and yet of him suspicious,
all, and hating: with what ease,
with regal virtues as thou art,
ng, and beginning noble deeds,
thou expel this monster from his throne
de a stye, and in his place ascending
people free from servile yoke?
h my help thou may'st, to me the power
, and by that right I give it thee.
refore at no less than all the world,
he highest, without the highest attain'd
for thee no sitting, or not long,
d's throne be prophesy'd what will.
om the Son of God unmov'd reply'd:
this grandeur and majestic show
y, though call'd magnificence,
m of arms before, allure mine eye,
ss my mind; though thou shouldst add to tell
mptuous gluttonies, and gorgeous feasts
i tables or Atlantic stone,
ve also heard, perhaps have read)
nes of Setia, Cales, and Falerne,
d Crete, and how they quaff in gold,
nd myrrhine cups imboss'd with gems
s of pearl, to me should'st tell who thirst
ger still: then embassies thou show'st
ions far and nigh; what honour that,
es waste of time to sit and hear
hollow compliments and lies,

Outlandish flatteries? then proceed'st to talk
Of th' emp'ror how easily subdu'd,
How gloriously; I shall, thou say'st, expel
A brutish monster: what if I withal
Expel a devil who first made him such?
Let his tormentor conscience find him out;
For him I was not sent, nor yet to free
That people victor once, now vile and base,
Deservedly made vassal, who once just,
Frugal, and mild, and temp'rate, conquer'd well,
But govern ill the nations under yoke,
Peeling their provinces, exhausted all
By lust and rapine; first ambitious grown
Of triumph, that insulting vanity;
Then cruel by their sports to blood inur'd
Of fighting beasts, and men to beasts expos'd,
Luxurious by their wealth, and greedier still,
And from the daily scene effeminate.
What wise and valiant man would seek to free
These thus degenerate, by themselves enslav'd,
Or could of inward slaves make outward free?
Know therefore, when my season comes to sit
On David's throne, it shall be like a tree
Spreading and overshadowing all the earth,
Or as a stone that shall to pieces dash
All monarchies besides throughout the world,
And of my kingdom there shall be no end:
Means there shall be to this; but what the means
Is not for thee to know, nor me to tell.

To whom the tempter impudent reply'd,
I see all offers made by me how slight
Thou valuest, because offer'd, and reject'st:
Nothing will please the difficult and nice,

Or nothing more than still to contradict:
On th' other side know also thou, that I
On what I offer set as high esteem,
Nor what I part with mean to give for nought;
All these which in a moment thou behold'st,
The kingdoms of the world to thee I give;
For giv'n to me, I give to whom I please,
No trifle; yet with this reserve, not else,
On this condition, if thou wilt fall down,
And worship me as thy superior lord,
Easily done, and hold them all of me;
For what can less so great a gift deserve?
Whom thus our Saviour answer'd with disdain:
I never lik'd thy talk, thy offers less.
Now both abhor, since thou hast dar'd to utter
Th' abominable terms, impious condition:
But I endure the time, till which expir'd,
Thou hast permission on me. It is written
The first of all commandments, Thou shalt worship
The Lord thy God, and only him shalt serve;
And dar'st thou to the Son of God propound
To worship thee accurs'd, now more accurs'd
For this attempt, bolder than that on Eve,
And more blasphemous? which expect to rue.
The kingdoms of the world to thee were giv'n,
Permitted rather, and by thee usurp'd;
Other donation none thou canst produce:
If giv'n, by whom but by the King of kings,
God over all supreme? if giv'n to thee,
By thee how fairly is the giver now
Repaid? But gratitude in thee is lost
Long since. Wert thou so void of fear or shame,
As offer them to me the Son of God,

To me my own, on such abhorred pact,
That I fall down and worship thee as God?
Get thee behind me; plain thou now appear'st
That evil one, Satan for ever damn'd.
To whom the fiend with fear abash'd reply'd:
Be not so sore offended, Son of God,
Though sons of God both angels are and men,
If I to try whether in higher sort
Than these thou bear'st that title, have propos'd
What both from men and angels I receive,
Tetrarchs of fire, air, flood, and on the earth
Nations beside from all the quarter'd winds,
God of this world invok'd and world beneath;
Who then thou art, whose coming is foretold
To me most fatal, me it most concerns.
The trial hath indamag'd thee no way,
Rather more honour left and more esteem;
Me nought advantag'd, missing what I aim'd.
Therefore let pass, as they are transitory,
The kingdoms of this world; I shall no more
Advise thee; gain them as thou canst, or not.
And thou thyself seem'st otherwise inclin'd
Than to a worldly crown, addicted more
To contemplation and profound dispute,
As by that early action may be judg'd,
When slipping from thy mother's eye thou went'st
Alone into the temple; there wast found
Among the gravest Rabbies disputant
On points and questions fitting Moses' chair,
Teaching, not taught; the childhood shows the man,
As morning shows the day. Be famous then
By wisdom; as thy empire must extend,
So let extend thy mind o'er all the world

In knowledge, all things in it comprehend :
All knowledge is not couch'd in Moses' law,
The Pentateuch, or what the prophets wrote ;
The Gentiles also know, and write and teach ;
To admiration, led by nature's light ;
And with the Gentiles much thou must converse,
Ruling them by persuasion as thou mean'st ;
Without their learning how wilt thou with them,
Or they with thee hold conversation meet?
How wilt thou reason with them, how refute
Their idolisms, traditions, paradoxes?
Error by his own arms is best evinc'd.
Look once more ere we leave this specular mount
Westward, much nearer by south-west, behold
Where on th' Ægéan shore a city stands
Built nobly, pure the air, and light the soil,
Athens, the eye of Greece, mother of arts
And eloquence, native to famous wits
Or hospitable, in her sweet recess,
City' or suburban, studious walks and shades ;
See there the olive grove of Académe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long ;
There, flow'ry hill, Hymettus, with the sound
Of bees industrious murmur oft invites
To studious musing ; there Ilissus rolls
His whisp'ring stream : within the walls then view
The schools of ancient sages ; his who bred
Great Alexander to subdue the world,
Lycéum there, and painted Stoa next :
There thou shalt hear and learn the secret pow'r
Of harmony in tones and numbers hit
By voice or hand, and various measur'd verse,

Æolian charms and Dorian Lyric odes,
And his who gave them breath but higher sung,
Blind Melesigenes thence Homer call'd,
Whose poem Phœbus challeng'd for his own.
Thence what the lofty grave tragedians taught
In Chorus or Iambic, teachers best
Of moral prudence, with delight receiv'd,
In brief sententious precepts, while they treat
Of Fate, of Chance, and change in human life;
High actions, and high passions best describing:
Thence to the famous orators repair,
Those ancient, whose resistless eloquence
Wielded at will that fierce democracy,
Shook the' arsenal, and fulmin'd over Greece,
To Macedon and Artaxerxes throne.
To sage philosophy next lend thine ear,
From heav'n descended to the low-roof'd house
Of Socrates; see there his tenement,
Whom well inspir'd the oracle pronounc'd
Wisest of men; from whose mouth issu'd forth
Mellifluous streams that water'd all the schools
Of Academics old and new, with those
Surnam'd Peripatetics, and the sect
Epicurean, and the Stoic severe;
These here revolve, or, as thou lik'st, at home,
Till time mature thee to a kingdom's weight;
These rules will render thee a king complete
Within thyself, much more with empire join'd.
To whom our Saviour sagely thus reply'd:
Think not but that I know these things, or think
I know them not; not therefore am I short
Of knowing what I ought: he who receives
Light from above, from the fountain of light,

No other doctrine needs, though granted true;
But these are false, or little else but dreams,
Conjectures, fancies, built on nothing firm.
The first and wisest of them all profess'd
To know this only, that he nothing knew;
The next to fabling fell, and smooth conceits;
A third sort doubted all things, though plain sense;
Others in virtue plac'd felicity,
But virtue join'd with riches and long life;
In corporal pleasure he, and careless ease;
The Stoic last in philosophic pride,
By him call'd virtue; and his virtuous man,
Wise perfect in himself, and all possessing,
Equals to God; oft shames not to prefer,
As fearing God nor man, contemning all,
Wealth, pleasure, pain or torment, death and life,
Which when he lists he leaves, or boasts he can,
For all his tedious talk is but vain boast,
Or subtle shifts conviction to evade.
Alas! what can they teach, and not mislead,
Ignorant of themselves, of God much more,
And how the world began, and how man fell
Degraded by himself, on grace depending?
Much of the soul they talk, but all awry,
And in themselves seek virtue, and to themselves
All glory arrogate, to God give none,
Rather accuse him under usual names,
Fortune and Fate, as one regardless quite
Of mortal things. Who therefore seeks in these
True wisdom, finds her not, or by delusion
Far worse, her false resemblance only meets,
An empty cloud. However, many books,
Wise men have said are wearisome; who reads

Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
(And what he brings, what needs he elsewhere seek?)
Uncertain and unsettled still remains,
Deep vers'd in books and shallow in himself,
Crude or intoxicate, collecting toys
And trifles for choice matters, worth a sponge;
As children gath'ring pebbles on the shore.
Or if I would delight my private hours
With music or with poem, where so soon
As in our native language can I find
That solace? all our law and story strew'd
With hymns, our psalms with artful terms inscrib'd,
Our Hebrew songs and harps in Babylon,
That pleas'd so well our victor's ear, declare
That rather Greece from us these arts deriv'd
Ill imitated, while they loudest sing
The vices of their deities, and their own,
In fable, hymn, or song, so personating
Their gods ridiculous, and themselves past shame.
Remove their swelling epithets thick laid
As varnish on a harlot's cheek, the rest
Thin sown with ought of profit or delight,
Will far be found unworthy to compare
With Sion's songs, to all true tastes excelling,
Where God is prais'd aright, and Godlike men,
The holiest of holies, and his saints;
Such are from God inspir'd, not such from thee,
Unless where moral virtue is express'd
By light of nature not in all quite lost.
Their orators thou then extoll'st, as those
The top of eloquence, statists indeed,
And lovers of their country, as may seem;

But herein to our prophets far beneath,
As men divinely taught, and better teaching
The solid rules of civil government
In their majestic unaffected style,
Than all the oratory of Greece and Rome.
In them is plainest taught, and easiest learn'd,
What makes a nation happy', and keeps it so?
What ruins kingdoms, and lays cities flat;
These only with our law best form a king.
So spake the Son of God: but Satan now
Quite at a loss, for all his darts were spent,
Thus to our Saviour with stern brow reply'd:
Since neither wealth nor honour, arms nor arts,
Kingdom nor empire pleases thee, nor ought
By me propos'd in life contemplative,
Or active, tended on by glory', or fame,
What dost thou in this world? the wilderness
For thee is fittest place; I found thee there,
And thither will return thee; yet remember
What I foretel thee, soon thou shalt have cause
To wish thou never hadst rejected thus
Nicely or cautiously my offer'd aid,
Which would have set thee in short time with ease
On David's throne, or throne of all the world,
Now at full age, fulness of time, thy season,
When prophecies of thee are best fulfill'd.
Now contrary, if I read ought in heav'n,
Or heav'n write ought of Fate, by what the stars
Voluminous, or single characters,
In their conjunction met, give me to spell,
Sorrows and labors, opposition, hate,
Attend thee, scorns, reproaches, injuries,
Violence and stripes, and lastly cruel death.

A kingdom they portend thee, but what kingdom,
Real or allegoric, I discern not,
Nor when, eternal sure, as without end,
Without beginning; for no date prefix'd
Directs me in the starry rubric set.
So say'ing, he took; (for still he knew his pow'r
Not yet expir'd), and to the wilderness
Brought back the Son of God, and left him there,
Feigning to disappear. Darkness now rose,
As day-light sunk, and brought in louring night
Her shadowy offspring, unsubstantial both,
Privation mere of light and absent day.
Our Saviour meek, and with untroubled mind:
After his airy jaunt, though hurry'd sore,
Hungry and cold betook him to his rest,
Where-ever, under some concourse of shades
Whose branching arms, thick intertwin'd, might shield
From dews and damps of night his shelter'd head;
But shelter'd slept in vain; for at his head
The tempter watch'd, and soon with ugly dreams
Disturb'd his sleep; and either tropic now
'Gan thunder, and both ends of heav'n, the clouds
From many a horrid rift abortive pour'd
Fierce rain with lightning mix'd, water with fire
In ruin reconcil'd: nor slept the winds
Within their stony caves, but rush'd abroad
From the four hinges of the world, and fell
On the vex'd wilderness, whose tallest pines,
Though rooted deep as high, and sturdiest oaks
Bow'd their stiff necks, loaden with stormy blasts,
Or torn up sheer: ill wast thou shrouded then
O patient Son of God, yet only stood'st
Unshaken: nor yet staid the terror there;

Infernal ghosts, and hellish furies round
Environ'd thee; some howl'd, some yell'd, some shriek'd,
Some bent at thee their fiery darts, while thou
Sat'st unappall'd in calm and sinless peace.
Thus pass'd the night so foul, till morning fair
Came forth with pilgrim steps in amice gray,
Who with her radiant finger still'd the roar
Of thunder, chas'd the clouds, and laid the winds
And grisly spectres, which the fiend had rais'd
To tempt the Son of God with terrors dire.
And now the sun with more effectual beams
Had cheer'd the face of earth, and dry'd the wet
From drooping plant, or drooping tree; the birds,
Who all things now behold more fresh and green,
After a night of storm so ruinous,
Clear'd up their choicest notes in bush and spray
To gratulate the sweet return of morn;
Nor yet amidst this joy and brightest morn
Was absent, after all his mischief done,
The prince of darkness, glad would also seem
Of this fair change, and to our Saviour came,
Yet with no new device, they all were spent,
Rather by this his last affront resolv'd,
Desp'rate of better course, to vent his rage,
And mad despite, to be so oft repell'd.
Him walking on a sunny hill he found,
Back'd on the north and west by a thick wood:
Out of the wood he starts in wonted shape,
And in a careless mood thus to him said:
  Fair morning yet betides thee, Son of God,
After a dismal night; I heard the wrack
As earth and sky would mingle; but myself
Was distant; and these flaws, though mortals fear them

As dang'rous to the pillar'd frame of heav'n,
Or to the earth's dark basis underneath,
Are to the main as inconsiderable,
And harmless, if not wholesome, as a sneeze
To man's less universe, and soon are gone;
Yet as being oft-times noxious where they light
On man, beast, plant, wasteful and turbulent,
Like turbulencies in th' affairs of men,
Over whose heads they roar, and seem to point,
They oft fore-signify and threaten ill:
This tempest at this desert most was bent;
Of men at thee, for only thou here dwell'st.
Did I not tell thee, if thou didst reject
The perfect season offer'd with my aid
To win thy destin'd seat, but wilt prolong
All to the push of fate, pursue thy way
Of gaining David's throne no man knows when,
For both the when and how is no where told,
Thou shalt be what thou art ordain'd, no doubt;
For angels have proclaim'd it, but concealing
The time and means: each act is rightliest done,
Not when it must, but when it may be best.
If thou observe not this, be sure to find,
What I foretold thee, many a hard assay
Of dangers, and adversities, and pains,
Ere thou of Israel's sceptre get fast hold;
Whereof this ominous night that clos'd thee round,
So many terrors, voices, prodigies
May warn thee, as a sure foregoing sign.
So talk'd he, while the Son of God went on
And staid not, but in brief him answer'd thus:
Me worse than wet thou find'st not; other harm
Those terrors which thou speak'st of, did me none;

I never fear'd they could, though noising loud
And threat'ning nigh; what they can do as signs
Betokening, or ill boding, I contemn
As false portents, not sent from God, but thee;
Who knowing I shall reign past thy preventing,
Obtrud'st thy offer'd aid, that I accepting
At least might seem to hold all pow'r of thee,
Ambitious spirit, and would'st be thought my God,
And storm'st refus'd, thinking to terrify
Me to thy will; desist, thou art discern'd,
And toil'st in vain, nor me in vain molest.
To whom the fiend, now swoln with rage reply'd;
Then hear O son of David, virgin-born,
For Son of God to me is yet in doubt,
Of the Messiah I have heard foretold
By all the prophets; of thy birth at length
Announc'd by Gabriel with the first I knew,
And of th' angelic song in Bethlehem field,
On thy birth-night, that sung thee Saviour born.
From that time seldom have I ceas'd to eye
Thy infancy, thy childhood, and thy youth,
Thy manhood last, though yet in private bred;
Till at the ford of Jordan, whither all
Flock'd to the Baptist, I among the rest,
Though not to be baptized, by voice from heav'n
Heard thee pronounc'd the Son of God belov'd.
Thenceforth I thought thee worth my nearer view
And narrower scrutiny, that I might learn
In what degree or meaning thou art call'd
The Son of God, which bears no single sense;
The Son of God I also am, or was,
And if I was, I am; relation stands;
All men are sons of God; yet these I thought

In some respect far higher so declar'd:
Therefore I watch'd thy footsteps from that hour,
And follow'd thee still on to this waste wild,
Where by all best conjecture I collect
Thou art to be my fatal enemy.
Good reason then, if I beforehand seek
To understand my adversary, who,
And what he is; his wisdom, pow'r, intent;
By parle or composition, truce, or league
To win him, or win from him what I can,
An opportunity I here have had
To try thee, sift thee, and confess have found thee
Proof against all temptation as a rock
Of adamant, and as a center, firm,
To th' utmost of mere man both wise and good,
Not more; for honours, riches, kingdoms, glory,
Have been before contemn'd, and may again:
Therefore to know what more thou art than man,
Worth naming Son of God by voice from heav'n,
Another method I must now begin;
So saying, he caught him up, and without wing
Of hippogrif bore through the air sublime
Over the wilderness and o'er the plain:
Till underneath them fair Jerusalem,
The holy city, lifted high her tow'rs,
And higher yet the glorious temple rear'd
Her pile, far off appearing like a mount
Of alabaster, topt with golden spires;
There, on the highest pinnacle he set
The Son of God; and added thus in scorn:
There stand, if thou wilt stand: to stand upright.
Will ask thee skill: I to thy Father's house
Have brought thee', and highest plac'd, highest is best,

How show thy progeny. If not to stand
Cast thyself down; safely, if Son of God:
For it is written, He will give command
Concerning thee to his angels, in their hands
They shall uplift thee, lest at any time
Thou chance to dash thy foot against a stone.
To whom thus Jesus: Also it is written,
Tempt not the Lord thy God: he said and stood:
But Satan smitten with amazement fell.
As when earth's son Antæus (to compare
Small things with greatest) in Irassa strove
With Jove's Alcides, and oft foil'd still rose,
Receiving from his mother earth new strength
Fresh from his fall, and fiercer grapple join'd,
Throttled at length in th' air, expir'd and fell;
So after many a foil the tempter proud,
Renewing fresh assaults, amidst his pride
Fell whence he stood to see his victor fall.
And as that Theban monster that propos'd
Her riddle, and him who solv'd it not devour'd,
That once found out and solv'd, for grief and spite
Cast herself headlong from th' Ismenian steep;
So struck with dread and anguish fell the fiend,
And to his crew, that sat consulting, brought
Joyless triumphals of his hop'd success,
Ruin, and desperation, and dismay,
Who durst so proudly tempt the Son of God.
So Satan fell; and straight a fiery globe
Of angels on full sail of wing flew high,
Who on their plumy vans receiv'd him soft
From his uneasy station, and upbore,
As on a floating couch, through the blithe air,
Then *in a flow'ry valley* set him down

On a green bank, and set before him spread
A table of celestial food, divine,
Ambrosial fruits, fetch'd from the tree of life,
And from the fount of life ambrosial drink,
That soon refresh'd him weary'd, and repair'd,
What hunger, if ought hunger, had impair'd,
Or thirst; and as he fed, angelic choirs
Sung heav'nly anthems of his victory
Over temptation and the tempter proud.
True image of the Father, whether thron'd
In the bosom of bliss and light of light
Conceiving, or remote from heav'n inshrin'd
In fleshly tabernacle and human form,
Wand'ring the wilderness, whatever place,
Habit, or state, or motion, still expressing
The Son of God, with godlike force endu'd
Against th' attempter of thy Father's throne,
And thief of Paradise; him long of old
Thou didst debel, and down from heav'n cast
With all his army; now thou hast aveng'd,
Supplanted Adam, and by vanquishing
Temptation, hast regain'd lost Paradise,
And frustrated the conquest fraudulent.
He never more henceforth will dare set foot
In Paradise to tempt: his snares are broke:
For though that seat of earthly bliss be fail'd,
A fairer Paradise is founded now
For Adam and his chosen sons, whom thou
A Saviour art come down to reinstall,
Where they shall dwell secure, when time shall be,
Of tempter and temptation without fear.
But thou, infernal serpent, shalt not long
Rule in the clouds; like an autumnal star,

Or lightning, thou shalt fall from heav'n trod down
Under his feet; for proof, ere this thou feel'st
Thy wound, yet not thy last and deadliest wound,
By this repulse receiv'd, and hold'st in hell
No triumph; in all her gates Abaddon rues
Thy bold attempt; hereafter learn with awe
To dread the Son of God; he all unarm'd
Shall chase thee with the terror of his voice
From thy demoniac holds possession foul,
Thee and thy legions; yelling they shall fly,
And beg to hide them in a herd of swine,
Lest he command them down into the deep
Bound, and to torment sent before their time.
Hail Son of the Most High! heir of both worlds!
Queller of Satan! on thy glorious work
Now enter, and begin to save mankind.

Thus they the Son of God our Saviour meek
Sung victor, and from heav'nly feast refresh'd
Brought on his way with joy; he unobserv'd
Home to his mother's house private return'd.

END OF PARADISE REGAINED.